

Christian Reflector,

VOL. 2.—No. 22.

WORCESTER, (MASS.) WEDNESDAY, MAY 29, 1839.

CYRUS P. GROSVENOR, Editor.

THE CHRISTIAN REFLECTOR

IS PUBLISHED WEEKLY IN
New-York City, and in Worcester, Ms.

By a Board of Managers, consisting of seven Ministers and eight Laymen, of the Baptist Denomination, at Two Dollars a year, payable always in advance. For Twenty Dollars paid by one hand, eleven copies; and for Thirty-six Dollars so paid, twenty-one copies. The paper will be sent to subscribers by mail, unless otherwise ordered.

A few advertisements of a general character will be admitted at the usual rates.

All Communications, POSTAGE PAID, will be attended to.

PRINTED BY

M. SPOONER & H. J. HOWLAND.

SLAVERY.

"AMERICAN SLAVERY AS IT IS."

TESTIMONY OF A THOUSAND WITNESSES.

This work is understood to be the production of that gifted writer, THEODORE D. WELD, already well known to the reading community, both Anti-Slavery and Pro-Slavery, by the former applauded and by the latter respected and feared. Does any ask, what can the North do to effect the abolition of American Slavery? We answer—and let those who may doubt, read what he has written,—the single pen of Theodore Dwight Weld is a lever long enough to heave the entire system from its foundations.

But he needs not the aid of eulogium. Only read him.

We give below the "Advertisement to the Reader" and an extract or two from the "Introduction" to the recent work of Mr. Weld, the title of which stands at the head of this article; and we purpose to furnish our readers with an occasional extract, hereafter. It is sufficient to add that the work is like that of Thome and Kimball, a compilation of facts on the testimony of those who know—no fancy-wrought abstraction, but "AMERICAN SLAVERY AS IT IS."

"ADVERTISEMENT TO THE READER."

A MAJORITY of the facts and testimony contained in this work rests upon the authority of SLAVEHOLDERS, whose names and residences are given to the public, as vouchers for the truth of their statements. That they should utter falsehoods, for the sake of proclaiming their own infamy, is not probable.

Their testimony is taken, mainly, from newspapers, published in the slave states.—Most of those papers will be deposited at the office of the American Anti-Slavery Society, 143 Nassau street, New-York City. Those who think the atrocities, which they describe, incredible, are invited to call and read for themselves. We regret that all of the original papers are not in our possession. The idea of preserving them on file for the inspection of the incredulous, and the curious, did not occur to us until after the preparation of the work was in a state of forwardness; in consequence of this, some of the papers cannot be recovered. Nearly all of them, however, have been preserved. In all cases the name of the paper is given, and, with very few exceptions, the place and time, (year, month, and day) of publication.—Some of the extracts, however, not being made with reference to this work, and before its publication was contemplated, are without date; but this class of extracts is exceedingly small, probably not a thirtieth of the whole.

The statements, not derived from the papers and other periodicals, letters, books, &c. published by slaveholders, have been furnished by individuals who have resided in slave states, many of whom are natives of those states, and have been slaveholders. The names, residences, &c., of the witnesses generally are given. A number of them, however, still reside in slave states;—to publish their names would be, in most cases, to make them the victims of popular fury.

New-York, May 4, 1839.

READER, you are empanelled as a juror to try a plain case and bring in an honest verdict. The question at issue is not one of law but of fact—"What is the actual condition of the slaves in the United States? A plain case never went to a jury. Look at it. TWENTY-SEVEN HUNDRED THOUSAND PERSONS in this country, men, women, and children, are in SLAVERY. Is slavery, as a condition for human beings, good, bad, or indifferent? We submit the question without argument. You have common sense, and conscience, and a human heart;—pronounce upon it. You have a wife, or a husband, a child, a father, a mother, a brother or a sister—make the case your own, make it theirs, and bring in your verdict. The case of Human Rights against Slavery has been adjudicated in the court of conscience times innumerable. The same verdict has always been rendered—"Guilty"; the same sentence has always been pronounced, "Let it be accursed"; and human nature, with her million echoes, has rung it round the world in every language under heaven. "Let it be accursed. Let it be accursed." His heart is false to human nature, who will not say "Amen." There is not a man on earth who does not believe that slavery is a curse. Human beings may be inconsistent, but human nature is true to herself. She has uttered her testimony against slavery with a shriek ever since the monster was begotten; and till it perishes amidst the execrations of the universe, she will traverse the world on its track, dealing her bolts upon its head, and dashing against it her condemning brand. We repeat it, every man knows that slavery is a curse. Whoever denies this, his lips libel his heart. Try him; clank the chains in his ears, and tell him they are for him. Give him an hour to prepare his wife and children for a life of

slavery. Bid him make haste and get ready their necks for the yoke, and their wrists for the coffee chains, then look at his pale lips and trembling knees, and you have nature's testimony against slavery.

It is no marvel that slaveholders are always talking of their kind treatment of their slaves. The only marvel is, that men of sense can be gulled by such professions. Despots always insist that they are merciful. The greatest tyrants that ever dripped with blood have assumed the titles of "most clement," "most merciful," &c., and have ordered their crouching vassals to accost them thus. When did not vice lay claim to those virtues which are the opposites of its habitual crimes? The guilty, according to their own showing, are always innocent, and towards brave, and unbranded sober, and harlots chaste, and pickpockets honest to a fault. Every body understands this. When a man's tongue grows thick, and he begins to hic-cough and walk cross-legged, we expect him as a matter of course, to protest that he is not drunk; so when a man is always singing the praises of his own honesty, we instinctively watch his movements and look out for his pocket-books. Whoever is simple enough to be hoaxed by such professions, should never be trusted in the streets without somebody to take care of him. Human nature works out in slaveholders just as it does in other men, and in American slaveholders just as in English, French, Turkish, Algerian, Roman and Grecian. The Spartans boasted of their kindness to the slaves, while they whipped them to death by thousands at the altars of their gods. The Romans lauded their own mild treatment of their bondmen, while they branded their names on their flesh with hot irons, and when old, threw them into their fish ponds, or like Cato "the Just," starved them to death. It is the boast of the Turks that they treat their slaves as though they were their children, yet their common name for them is "dogs," and for the merest trifles, their feet are bastinadoed to a jelly, or their heads clipped off with the scimitar. The Portuguese pride themselves on their gentle bearing toward their slaves, yet the streets of Rio Janeiro are filled with naked men and women yoked in pairs to carts and wagons, and whipped by drivers like beasts of burden.

Slaveholders, the world over, have sung the praises of their tender mercies toward their slaves. Even the wretches that plied the African slave trade, tried to rebut Clarkson's proofs of their cruelties, by speeches, affidavits, and published pamphlets, setting forth the accommodations of the "middle passage," and their kind attentions to the comfort of those whom they had stolen from their homes, and kept stowed away under hatches, during a voyage of four thousand miles. So, according to the testimony of the autocrat of the Russias, he exercises great clemency towards the Poles, though he exiles them by thousands to the snows of Siberia, and tramples them down by millions at home. Who discredits the atrocities perpetrated by Orando in Hispaniola, Pizarro in Peru, and Cortez in Mexico,—because they filled the ears of the Spanish Court with protestations of their benign rule? While they were yoking the enslaved natives like beasts to the draught, working them to death by thousands in their mines, hunting them with bloodhounds, torturing them on racks, and broiling them on beds of coal, their representations to the mother country teemed with eulogies of their parental way! The bloody atrocities of Philip II., in the expulsion of his Moorish subjects, are matters of imperishable history. Who disbelieves or doubts them? And yet his courtiers magnified his virtues and chanted his clemency and his mercy, while the wail of a million victims, smitten down by a tempest of fire and slaughter let loose at his bidding, rose above the *Te Deums* that thundered from all Spain's cathedrals. When Louis XIV. revoked the edict of Nantz, and proclaimed two millions of his subjects free plunder for persecution,—when from the English channel to the Pyrenees the mangled bodies of the Protestants were dragged on reeking hurdles by a shouting populace, he claimed to be, "the father of his people," and wrote himself "His most Christian Majesty."

But we will not anticipate topics, the full discussion of which more naturally follows than precedes the inquiry into the actual condition and treatment of slaves in the United States.

As slaveholders and their apologists are volunteer witnesses in their own cause, and flooding the world with testimony that their slaves are kindly treated; that they are well fed, well clothed, well housed, well lodged, moderately worked, and bountifully provided with all things needful for their comfort, we propose—first, to disprove their assertion by the testimony of a multitude of impartial witnesses, and then to put slaveholders themselves through a course of cross-questioning which shall draw their condemnation out of their own mouths. We will prove that the slaves in the United States are treated with barbarous inhumanity; that they are over-worked, underfed, wretchedly clad and lodged, and have insufficient sleep; that they are often made to wear round their necks iron collars armed with prongs, to drag heavy chains and weights at their feet while working in the field, and to wear yokes, and bells, and iron horns; that they are often kept confined in the stocks day and night for weeks together, made to wear gags in their mouths for hours or days, have some of their front teeth torn out or broken off, that they may be easily detected when they run away; that they are frequently flogged with terrible severity, have red pepper rubbed into their lacerated flesh, and hot brine, spirits, turpentine, &c. poured over the gashes to increase the torture; and they are often stripped naked, their backs and limbs cut with knives, bruised and mangled by scores and hundreds of blows with the paddle, and terribly torn by the claws of cats, drawn over

them by their tormentors; that they are often hunted with blood hounds and shot down like beasts, or torn in pieces by dogs; that they are often suspended by the arms and whipped and beaten till they faint, and when revived by restoratives, beaten again till they faint, and sometimes till they die; that their ears are often cut off, their eyes knocked out, their bones broken, their flesh branded with red hot irons; that they are maimed, mutilated and burned to death over slow fires. All these things, and more, and worse we shall prove. Reader, we know whereof we affirm, we have weighed it well; *more and worse WE WILL PROVE*. Mark these words, and read on; we will establish all these facts by the testimony of scores and hundreds of eye witnesses, by the testimony of slaveholders in all parts of the slave states, by slave holding members of Congress and of state legislatures, by ambassadors to foreign courts, by judges, by doctors of divinity, and clergymen of all denominations, by merchants, mechanics, lawyers and physicians, by presidents and professors in colleges and professional seminaries, by planters, overseers and drivers. We shall show, not merely that such deeds are committed, but that they are frequent; not done in corners, but before the sun; not in one of the slave states, but in all of them; not perpetrated by brutal overseers and drivers merely, but by magistrates, by legislators, by professors of religion, by preachers of the gospel, by governors of states, by "gentlemen of property and standing," and by delicate females moving in the "highest circles of society."

The foregoing declarations touching the inflictions upon slaves, are not base-hazard assertions, nor the exaggerations of fiction conjured up to carry a point; nor are they the rhapsodies of enthusiasm, nor crude conclusions, jumped at by hasty and imperfect investigation, nor the aimless outpourings either of sympathy or poetry; but they are proclamations of deliberate, well-weighted convictions, produced by accumulations of proof, by affirmations and affidavits, by written testimonies and statements of a cloud of witnesses who speak what they know and testify what they have seen, and all these impregnable fortified by proofs innumerable, in the relation of the slaveholder to his slave, the nature of arbitrary power, and the nature and history of man.

Of the witnesses whose testimony is embodied in the following pages, a majority are slaveholders, many of the remainder have been slaveholders, but now reside in free States.

Another class whose testimony will be given, consists of those who have furnished the results of their own observation during periods of residence and travel in the slave States.

We will first present the reader with a few PERSONAL NARRATIVES furnished by individuals, natives of slave states and others, embodying, in the main, the results of their own observation in the midst of slavery;—facts and scenes of which they were eye-witnesses.

In the next place, to give the reader as clear and definite a view of the actual condition of slaves as possible, we propose to make specific points to pass in review the various particulars in the slave's condition, simply presenting sufficient testimony under each head to settle the question in every candid mind. The examination will be conducted by stating distinct propositions, and in the following order of topics.

1. The food of the Slaves, the kinds, quality and quantity, also, the number and time of meals each day &c.

2. Their hours of labor and rest.

3. Their clothing.

4. Their dwellings.

5. Their privations and inflictions.

6. In conclusion, a variety of objections and arguments will be considered which are used by the advocates of slavery to set aside the force of testimony, and to show that the slaves are kindly treated.

Between the larger divisions of the work, brief personal narratives will be inserted, containing a mass of facts and testimony, both general and specific.

From the Advocate and Eastern Baptist.

BAPTIST ANTI-SLAVERY CONVENTION.
Below our readers will see the views of the ministers of the Hancock Association upon the propriety of holding a Convention of Baptists, opposed to Slavery, somewhere within the State, at a suitable time, for the purpose of discussing the great question of Slavery, Anti-Slavery, and of the duties of Baptists concerning it. We are glad to see this expression of opinion from our brethren of the Hancock Association, and hope other associations and ministerial Conferences will speak out upon the question. A convention for this purpose ought to be convened at or before the next session of the Maine Baptist Convention. We believe it might be convened before the *Summer* is past—Quite a number of names have been sent us to be attached to the call whenever it shall be presented to the public. Unanimity of views among our brethren is desirable on this question; but from the expressions of opinions already before us, we have no doubt but a Baptist Anti-Slavery Convention is called for, for the diffusion of Anti-Slavery intelligence more widely among the Baptists of Maine.—E. R. V.

At a meeting of the Ministers of the Hancock Baptist Association, held at Ellsworth on Wednesday the 8th day of May, the subject of Slavery and Abolition was taken into consideration and the following resolutions passed:
Resolved, That we cordially approve of the suggestion which has been recently made in relation to calling a State Anti-Slavery Convention, to be held in some convenient place, for those of our denomination who are favorable to the object, and that we earnestly recommend that such Convention be called as soon as possible.

Resolved, also, That we appoint two delegates to attend said Convention should one be called.
E. W. GARRISON, Scribe.

Communications.

For the Christian Reflector.

THE NECESSITY OF A BAPTIST ANTI-SLAVERY CONVENTION.

NO. 1.

That slavery, as it exists in the United States is not only a political evil, but a great moral one, I presume few will feel disposed to deny. If it is a moral evil, means should be speedily resorted to, to remove it. Ultimately, it must be overthrown, for the scripture warrants the belief that all moral evils will be banished from the earth. Should the question be asked by what means will this evil be banished from our land? I answer that the church of God is the grand means which Jehovah uses in effecting all moral revolutions. In so far as any great moral evil has been checked in its progress or overthrown, from the days of Abraham to the present time, it has been done by the effort of the friends of God. Idolatry, Polygamy, Infidelity,—Intemperance and Slavery, have been retarded in their progress only by the influence of the good. As the moon attracts the mighty ocean, so the influence of the church attracts "the powers that be" and leads them to exert their influence in removing great moral evils. The people of God should unite their influence to remove this intolerable evil of Slavery. Other denominations of Christians have, to some extent, united in conventions, for this purpose, and their united influence is beginning to be realized. Does not the providence of God call on the Baptist denomination to assist in this holy work? This denomination numbers more than half a million of communicants in the United States. This is no inconsiderable branch of the hosts of God's elect. Are not our responsibilities to the influence we are capable of using on this subject?—shall our brethren go to war against this evil and we "abide by the staff"? Surely not. Let us remember the curse which the angel of God pronounced against the inhabitants of Meroz, because they came not up to the help of the Lord against the mighty.—In the name of our Lord and common humanity, as we love our God and the souls of our fellow Christians and desire the prosperity of our Zion and the salvation of souls, we should unite our efforts to remove this heart-rending, man-oppressing and God-provoking evil. This can best be done by a convention of the Baptist friends of the oppressed.
New York, May 1839. Z.

For the Christian Reflector.

THE DESIGN OF THE ATONEMENT.

The purpose of God in sending his Son into the world to suffer and die on the cross was to save sinners. But his design to save lost men by this, rather than by any other means, was that he might be glorified in their salvation. The glory of God is not only inseparably connected with the salvation of man, but consists in it. The glory of God was the great end of all his works. Creation and Providence declare the glorious power, wisdom, and goodness of God; and his justice is awfully displayed in the everlasting punishment of fallen angels and wicked men. But in the salvation of God's people through the atonement of Christ, his glorious justice, his everlasting love, his manifold wisdom, almighty power, and unchangeable faithfulness, all meet and shine so as to excite the admiration and love of all holy beings.

1. The atonement of Christ was designed to exhibit the righteousness of God, by showing the evil of sin, and, at the same time, by saving penitent believers in Jesus. "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God; to declare, I say, at this time, his righteousness, that he might be just and the justifier of him that believeth in Jesus."—"God, sending his own Son in the likeness of sinful flesh and for sin, (or "by a sacrifice for sin,") condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the spirit." The beloved Son of God is condemned to die the accursed death of the cross. He endures the ignominy, the reproaches, and pains of crucifixion. He suffers the wrath of God. He agonizes, groans, and dies! bears our sins in his own body on the tree! suffers the just for the unjust! What an exhibition of the righteousness of God is here! Even the everlasting punishment of the wicked is not calculated to make a deeper impression on the mind, of the inflexible justice of God, of the evil of sin, and of God's determination to punish transgression, than the sufferings and death of Christ. Thus God appears to be just, even when he justifies him that believeth in Jesus. Though the believer is saved from deserved punishment, yet Jesus voluntarily suffers in his stead, and the Father spares not his own Son, but freely delivers him up for us all.

2. The atonement was designed to manifest, in the most illustrious manner, the love of God.
Hereby perceive we the love of God because he laid down his life for us. But God commands his love toward us in that while we were yet sinners Christ died for us. In this was manifested the love of God toward us, because God sent his only begotten Son into the world that we might live through him. *Hercin is love not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins.* The atonement, so far from representing God as unmerciful, being necessary to the honorable exercise of mercy, is the greatest proof of it. To save such sinners as we are, on any

terms, required the exercise of great compassion; but to save them by the sacrifice of the Son of God, required the exercise of infinite love. "The height and length, the depth and breadth of the dying love of Christ passeth knowledge."

3. The salvation of sinners through the atonement was designed to make known the wisdom of God.

The salvation of a lost world by the death of Jesus, discovers at once an object and a method of accomplishing it, worthy of the only wise God. Here by the sufferings of Christ, the evil of sin is displayed in the most awful manner, and yet the chief of sinners are freely pardoned;—the justice of God is completely satisfied and the law of God honored, while the sinner is honorably delivered from endless misery.—The Son of God comes into our world and suffers death, and thus by his temporary sufferings once for all, saves unnumbered millions of our guilty race from sin and everlasting sufferings. Though an all-sufficient atonement is made, and salvation offered to all, and every penitent believer is taught to deny ungodliness and worldly lusts and to live soberly, righteously, and godly in this evil world, and to hope for eternal life, yet every impenitent sinner still remains under the curse of the law and is left wholly "without excuse." Here is such a development of "the manifold wisdom of God" as "the angels desire to look into," and will inspire all holy beings with songs of eternal praise to "Him that sitteth on the throne, and to the Lamb that was slain."

(To be concluded next week.)

For the Christian Reflector.

A MAN.—ANDREW MARSHALL.

In "Incidents of a Tour to the South" we find the following interesting fact.

"There is a colored church in Savannah, which counts some 1800 members, under the pastoral care of brother ANDREW MARSHALL, a man of color. This worthy man who after buying his wife and all his children and giving \$600 for himself after he was 50 years old, is now worth some \$20,000. I am told, that, though eighty-one years old, he is, in truth, the ablest and best preacher in Savannah. I had the pleasure of an interview with him; and from all that I could learn from him and others I conclude that he takes more care of his flock and has them in better condition, than any other Baptist Pastor in the country. He looks as though he might yet live 40 years; a Moses in point of constitution. Take him all in all, he is an honor to the race to which he belongs." So much then for the "natural inferiority of the blacks."

This testimony is from a candid writer who, being a Southerner, can on this subject surely have no inducement to exaggerate. This one fact evincive of the capabilities of that oppressed race, is worth more than volumes of speculation and prejudice from the fears of Slaveholders or their friends, be they of the South or North. Reader, mark the circumstances, and compare Andrew Marshall with some brethren of his holy calling, who would put him on a level with "dumb brute beasts, made to be taken and destroyed," and see how many of them have given better proof that they are men. This man, in the few and broken and wearied leisure moments of his servitude, has by the hardest earnings bought himself, wife and all his children "& is now worth some \$20,000! He did not have parents or relations to educate him and put him into a lucrative occupation, to counsel and encourage in difficulty and trial—nothing of the kind. It is all the result of his own ingenuity, diligence and perseverance, in circumstances the most unfriendly and discouraging. What a faith in God, what eagerness for liberty, what intellectual and moral virtues must enter into the composition of a being who could look through the long, laborious and doubtful period of half a century with a cheerful hope and invincible determination to be free, and finally succeed, not only to gain his freedom, but an independent fortune beside.—Wonder, if the slaves could take care of themselves? If emancipated who would take care of the aged and infirm? Further, this Andrew Marshall is a preacher of the Gospel—"the ablest and best preacher in Savannah," though "eighty-one years old!"

This is saying a great deal: a man who spent the vigor of his days in the darkness in which Slavery is enveloped, with no advantages, but from his native, unaided energies, has become an able and a better preacher than all the "educated" clergy in that city. But this is not all. "He takes more care of his flock and has them in better condition than any other Baptist Pastor in the country"—What! better than the regularly trained ministry in that whole region, whose names have so long been familiar to us, and so often been made Reverend in Newspapers! A man do this, who has never been instructed in the composition of Sermons and in pastoral duties! Really he deserves a monument more durable than brass. Why has not this venerable man of God been made Doctor of Divinity? Who more deserves the title than the ablest and best preacher?

Suppose he had been free-born and, in-

stead of having to force his way through all the difficulties incidental to Slavery, had been assisted by his masters to a thorough education, with but a little of the money lavished profusely and uselessly, perhaps upon their sons; or suppose instead of having to pay his hard earnings to buy his own flesh and bones he had been permitted to work his way unimpeded, who can say to what character, reputation and influence he would not have attained? As it is, however, difficulties have not kept him down, and the patriarch deserves a rank with Ignatius, Polycarp, Eusebius, and other colored brethren.

Remember too, that his flock, which is in such good condition, is very large! His church "counts some 1800 members"! and, probably, his congregation is double the number; and yet over all this extensive charge he exercises the supervision of a faithful Pastor. We should like to learn more particulars of his history, his means of success, &c. &c. Yet from the brief account given us it is evident that he is no ordinary man. We may infer, that besides his regular ministrations in the desk, he visits his parishioners in the rice swamps and cotton fields, or sits down with them in their mud cottages, and cheers their hopeless captivity with the consolations of the gospel, and the prospect of that country where "the wicked cease from troubling and the weary are at rest. Again, how many ministers with such a princely fortune might have been induced, unless liberally compensated, to overlook a poor and despised class of men, and to prefer among their parishioners those of the "gold ring and gay attire." Not so with this man. Probably he receives but little or nothing for his devoted labors; and yet his independent fortune has not inflated him with pride, so much so, at least, that he cannot remember them who are still in bonds. Having himself been encompassed with such trials, he can be touched with the feeling of theirs, and knows how to succor them in like circumstances. What but the love of Christ can constrain such a man!

He is not only a "Moses in point of constitution" but, also, in esteeming the reproaches of Christ a greater treasure than money. It is well said that "he is an honor to the race to which he belongs," and it would have been as well added, "to any other race of men."

Then, let it never be said that the race of ANDREW MARSHALL is naturally inferior to that of the whites, while he remains the ablest preacher in the South, and has accomplished what no white man in a thousand has done under much better circumstances.

*Alexander Campbell.

For the Christian Reflector.
EXTRACT FROM A LETTER OF A YOUTH.

APRIL 27, 1839.

Mr. Editor:
Having a few leisure moments, I thought I could not better improve my time than by employing my pen in the cause of Freedom, a cause that is dear to my heart and in which I will not cease to lift up my warning voice, until all the oppressed shall be liberated from "bondage wherein they were made to serve."

The cause in which you are engaged is truly a glorious cause. If there was nothing else to actuate us and prompt us to labor in this cause, *amor patrie* or love of country, ought to prompt us to remove the foul stain of slavery from the page of our country's history. And I know of no better way to remove it than by circulating information on the subject. Yes, it is the influence of the press that will ultimately effect this great and glorious change. The free press always has been and always will be, a lamp to guide and guard the cause of truth. This is the Lord's cause and I feel that He is with us. The influence of the press and the exposure of the crime of slavery in any form, will awake the mind of the people, and they will take their stand on the one side or the other. This is what we desire; we wish to know who are our enemies, and who our friends.

The mind of the public is awaking on this subject, and I trust it will not be long, before the accursed traffic will cease. Let Christians pray with more zeal;—let our journals announce the truth as it is—let nothing be held back from the public for fear it may disgust; and, although we now have many opposers, we shall soon see the way made clear, and thousand flocking to "the standard of the free."

The main objection that the enlightened inhabitants of New England make, is that they are fearful of the consequences, and do not know that the abolitionists have taken the best way to abolish slavery. How will objectors come to know? Many will not read the publications on the subject, nor attend the meetings of the friends, nor try to inform themselves. If the opposers doubt on this point, let them announce a better way, and I for one am willing to exert myself in that course. But I would ask, how was the sin of intemperance checked and partially done away? By the perseverance of the friends of temperance, in the circulation of information? Was not that society based on the same plan of action as this? Certainly. Here then, is a rich harvest, before the church. The seeds are al-

ready springing up in some parts of our land. Let not this generation transmit the cause to their descendants, but if they do, let the rising generation be informed of this fact, and then be prepared to act as becomes men. Remind the slaveholder that he must render an account of his transactions to a just God, remind him of the precepts of the Bible, "spare not" but "cry aloud and show the people their transgressions and sins." Although I am yet young, if life is spared it shall be devoted to this cause and the public good.

C. E. H.

For the Christian Reflector.

HINTS TO PARENTS

[Continued from No. 12]

DEAR FRIENDS:—Perhaps some of your children already begin to feel that they have a right to think and judge and, in some good degree, act for themselves. That is all right. We ought to encourage them in those feelings. It is our duty as far as in us lies to show them that they were made in the image of God their Creator, that he hath endowed them with faculties which he expects they, as rational beings, put into action, and that they ought thus far to respect themselves. But we ought to show them, by precept and example too, that it is their duty to be obedient to their parents ("in the Lord," and, also, that their Heavenly Father, He who fashioned them has an undoubted right (and that he does and will exercise that right) to make laws for, and give Commands to the Creatures that he has made;—such laws as shall, if obeyed, be for his Glory and for their best good, both in time and eternity. Let them assume what other right they may, they have no right to disobey Him or doubt his authority.

Perhaps, some of you, like myself, have had, or now have, children that are about to go forth and act for themselves. Perhaps, they are removed to a distance from their parents. So, it is our duty to double our diligence to improve every opportunity to do them good by giving them counsel in all our communications; to set before them life and death and urge them to choose the former, even to the neglect of all things else. But we are not called to neglect any real blessings of Heaven but to enjoy them, with thankful hearts. By making this the first object in all our communications, we shall be likely to convince them that the religion of Christ with us hath not become a dead letter. It is a duty we owe to our children not only to bear the name of parents, but to treat them as beings for whose eternal welfare we feel the deepest interest.

V. B.

NEW SCHOOL PRESBYTERIAN GENERAL ASSEMBLY. Case of Mr. Lewis Tappan.—Our readers have been informed by us of the nature of Mr. Tappan's case, viz. that, on the account of the active part he had taken in the Anti-slavery cause, he was some time ago, suspended from communion by the Presbyterian Church in New York, of which he was a member, and that the church was sustained by the Presbytery.

From the Presbytery he has appealed to the General Assembly, and the case is now under trial in that body. The following account of the introduction of the case into the Assembly is copied from the N. Y. Observer.

Saturday morning, May 18th.—The assembly met at 9. The report of the judicial committee on the appeal of Lewis Tappan from a decision of the third Presbytery of New York on his case was received and accepted, and a motion was made that it be the order of the day for Thursday next.

Dr. Cox suggested a doubt whether the assembly ought to entertain the appeal.

Mr. Gilbert asked whether the case had been before the synod of New York; if not, it ought to go there first.

Mr. Rankin thought the committee on overtures, who had looked at the papers, most competent to judge and they had reported it for the action of the assembly.

Mr. J. L. Mason thought the applicant had a right to be heard, before the assembly could decide whether they would receive and act upon the appeal, or refer him to the Synod.

Dr. Cox knew of no reason why this case should not take the regular and ordinary course. He had looked into it, and was of opinion that the house had too much judicial business already, and that the appellant ought to go to the Synod.

Mr. Duffield said this argument was drawn *ad ignorantiam*.

The moderator now interposed to check the debate as out of order.

Mr. Rowland moved to postpone the present motion, in order to unanimously reported it for the action of the assembly. They alone had looked into the papers, and were the best judges as to that point. It came from an individual who had been suspended from the communion of the church as he supposed unjustly; and if he were sent to the Synod he might remain under this unjust sentence six, or probably eleven months, or even two years, before he could obtain redress. The case involved principles of the last importance in church government and to the liberties of American Christians. It would not occupy the assembly more than a day.

In reply it was insisted that a man's being suspended from communion did not render his case extraordinary; almost all appeals were from persons under suspension, and as to the

hardship of so remaining till the Synod could meet, the assembly was bound, *prima facie*, to believe that the court below had done right, and that the contrary was shewn. Little good came of appeals thus irregularly prosecuted: they usually proceeded from litigious men. Lord Chatham was wont to say that the complaints to parliament did not come from the sheep, though they might have been closely shorn; it was the swine that made so loud a squealing. The assembly was now in peculiar circumstances; and it would be better to wait till it stood more firm, and till the church was more settled and quieted.

As to a case like this occurring but one day, it was more likely to consume a week.

The hardship of the case of the appellant was further urged: allusion made to the prejudices against him on account of his prominence in the Anti-slavery cause; and an attempt was made in the form of a supposed case, to state the nature and grounds of his appeal.

But this was resisted as an evasion of the rules, and as introducing prematurely the merits of the appeal.

The question was at length put, and the present motion postponed to make room for Mr. Rowland's motion that the case be referred to the Synod. The vote stood 74 to 46.

Mr. Rowland's motion then coming up, the debate was renewed: the reading of the papers was called for: a motion was made to recommend the appeal to the judiciary committee; it was insisted that Mr. Tappan ought to be heard in person before the assembly; and after debate of rather an unpleasant complexion the motion of Mr. Rowland was postponed to Wednesday, (when the whole ground will have to be gone over again.)

Dr. Cox from the committee on bills and overtures reported a very long paper from the Presbytery of Angelica on the subject of slavery, which was referred to the committee on the state of the church.

Mr. Adair, from the committee on that subject, made an amended report as to the order of religious exercises for Monday, and it was agreed to observe that day as one of humiliation, fasting and prayer. And then the house adjourned to Monday.

MEETING OF THE CONVENTION.—Our friends will not need to be reminded that the Annual Meeting of the Connecticut Baptist State Convention is near at hand. It takes place in the city of New Haven, on the second Tuesday of June, on which occasion we hope to see a large delegation from all parts of the State. It will also give us great pleasure to see as many of our friends from neighboring States as we can make it convenient to attend. They will find a visit to one of the most beautiful little cities in the Union exceedingly pleasant at this time of the year, and we are sure, their friends in Connecticut will give them a hearty welcome. But we have referred to this subject chiefly for the purpose of reminding the churches that all our Missions, as well as the cause of Education of Tracts, need a large reinforcement of funds. Do not forget, especially, that our Foreign Mission presents at this time, the most pressing claims. We must all be prepared to double our subscriptions, or consent to withdraw our Missionaries from some of the most promising and glorious fields of labor in the world. And who can think of that without pain? Who dare to think of it without trembling? Has not God laid upon his people the responsibility of sending his Gospel into all the world, and will not his curse come down upon us, if we withhold the very means he has put into our hands for this blessed object? Let us be prepared then to meet this responsibility in the fear of God. Let each devote to it, not simply what he can spare from competency and abundance, but what conscience, the word of God, and the perishing condition of millions demand. Let private Christians unite their means, and let all the churches combine their efforts, yea let every man, woman and child, belonging to the denomination throughout the State, join together, and in this great cause give a long pull, a strong pull, and a pull altogether.—Ch. Sec.

We cheerfully second the above suggestion with one addition by way of amendment, viz. after the word "Tracts," insert the words of two millions and a half of benighted heathen in the United States of America, made so by the laws of this Christian Republic. We know that in Connecticut there are many staunch friends of the "poor negro" among our Baptist brethren; and we indulge the hope that, at their approaching Convention, they will bring forward the cause of emancipation, side by side with the other benevolent causes mentioned by the Christian Secretary. Allow us to believe that, in the words "&c." this subject is included.

ED. REF.

CINCINNATI RIOTERS.—One of the suits, springing out of her anti-abolition riots in 1836, has been decided in the Ohio Supreme Court. It was the case of A. Wattles against Graham, Bates and others. Damages were laid at \$300. (Vicarious damages were not asked or desired.) Verdict for the plaintiff, \$150.—This determines the fate of the more important suit, now pending in the Superior Court. We are glad, that, even at this late date, the character of Cincinnati, as a law-abiding city, is about to be redeemed. Let the rioters—those soulless demagogues and their miserable catpaws—beware!—Spectator, [Montrose Pa.]

NEW YORK CITY.—There are 2607 Liquor shops in the city, besides 2000 other shops, such as oyster shops, cigar shops, fruit shops, and worse shops—where liquor is sold. Still there is some improvement—something of a Temperance reformation in New York; for in 1828, there were 3162 Liquor shops in the city and since that time the population has increased with great rapidity. There are now only 200 distilleries in the State of New York. In 1825, there were 1129.

A minister of Vermont was lately advised by an aged colonizationist, to let abolition alone, and attend to his appropriate work—preaching the gospel. The old gentleman was reminded that the gospel was to "preach deliverance to the captive, and the opening of the prison to them that are bound."

Voice of Freedom.

ABOLITION AT THE SOUTH.—From a letter to the editor of the Michigan Observer.—"I have just received a letter from a highly valued friend in Mississippi, who says, 'I was recently conversing with a lawyer of Woodville in this State, a Kentuckian by birth and education, who said, "the abolitionists stand on the right ground and their principles must prevail."

REWARD OF MERIT.—The Philadelphia North American of Saturday, says: "As the locomotive was passing by a bridge over the Railway, on Wednesday the 1st, 2 boys who were playing in the neighborhood perceived that the bridge took fire.—One of them proposed to let it burn! The other brought water in his cap, and extinguished the fire. The Directors of the Railroad Company voted the latter a suit of clothes."

SUMMARY.

From the Baltimore American.

FLORIDA.—A letter from St. Marks, under date of 7th inst. mentions the death of Lieutenant Hulbert and private O'Driscoll, of the 6th United States Infantry.

The express rider between Fort Frank Brooke and Fort Andrews did not arrive in season, and Lieutenant Hulbert, with ten men, went out from the place on the 3d of May to ascertain the reason. About half way between the two posts, the command was halted, and Lt. H. with O'Driscoll, of (F) Company, went on in advance, intending to pass the night at Fort Frank Brooke. They were shot by a party of Indians at the Fourteen Mile creek, probably while watering their horses. O'Driscoll's horse ran into Fort Frank Brooke, slightly wounded, and gave the first news there.

A letter from Garey's Ferry under date of 10th inst. says—

I have not written lately as there has been nothing in the way of news since the arrival of the General in Chief. He is still at Fort King, endeavoring to restore peace by making a verbal agreement with the Indians, to confine themselves to a certain portion of the territory, promising them that they shall not be molested if they keep within the boundary designated for them. The Indians are so much scattered, that it must take some time to make them acquainted with our intentions. As soon as this is done, the war may be considered over.—Five regiments of foot will remain in the territory, and the rest leave for the proper stations.

The St. Augustine Herald says—A letter received by a gentleman in this city from Tampa Bay, dated April 22d, states that the friendly Indians in that quarter are of opinion that the hostiles, fearing a "grab" such as was played on Osceola, will not hold a talk with Maj. Gen. Macomb.—It is mortifying to reflect that they have such cause for distrust.

PRICE OF FLOUR.—The New York Herald of the 4th inst. quotes Genesee Flour at \$7-62 1-2. The same paper says: "Flour is now pouring in so much faster than was anticipated, particularly from the South, that our dealers begin to be frightened, and are anxious to sell it at still lower rates. In Rochester it is selling at \$7."

ALBANY AND WEST STOCKBRIDGE RAIL ROAD.—The law authorizing the incorporation of the city of Albany, to borrow \$400,000, in addition to \$250,000 already authorized, for the construction of this road was approved on Monday last, by ballot of the citizens, by a vote of 3245 for, and 625 against; making a majority in favor of it of 2620. It is proposed that private subscriptions shall be obtained to the stock of the road, in conjunction with the subscription of the city.—Boston Patriot.

CATTLE ON THE RAIL ROAD.—They are frequently so carried, and there is a printed tariff of prices, viz. from Worcester to Boston or Brighton, \$3 for a horse or ox occupying a whole car, \$5 for two in the same car, \$6 for three, \$6 per car filled with swine, sheep, or other animals.

SPLENDID PRESENT.—Robert Gilmore, Esq., of Baltimore, has presented to the Literary Company of that city, a copy of Audubon's Ornithology.

We learn from Philadelphia, that on Friday last, forged drafts to a large amount were successfully passed off as genuine at the United States bank in that city. The fraud, however, was soon discovered, and the most active measures adopted to discover the perpetrator, which was fortunately effected in this city on Saturday by Mr. high Constable Blaney, who had immediately set off from Philadelphia for New York on hearing of the fraud. He succeeded in arresting the guilty party at the Astor House, where he had taken up his residence, and in recovering the whole of the money falsely obtained.—[Courier & Enquirer.]

Extract of a mercantile letter, on the subject of Collections, dated

YAZOO CITY, Miss., May 2. Our Court commences on Monday next. Almost every man in this country is broke.—times were never harder than the present here. Our executions are almost all returned "no property," and this when we supposed the men were undoubted.

M. Arago has proposed a plan for discharging clouds, in cases of storms, of the electric fluid which they contain, and thus for preventing the frequent occurrences of hail storms, which, as is well known, are generally produced by two currents of clouds, charged with positive and negative electricity, crossing each other. It consists in an improvement upon Franklin's experiment of the kite, with which he obtained an electric spark from a cloud, and afterwards Dr. Romas, of Nérac, and Messrs. Lining and Charles, of the United States, produced electric flashes three and four feet in length. M. Arago recommends that a small balloon, properly secured, armed with metallic points, and communicating with the ground by a rope, covered with metallic wire, like a harp-string, should be kept permanently floating in the air at a considerable height over the spot which it is wished to preserve from the effect of lightning and hail; and he expects that by such an apparatus as this, a cloud might have its electric contents entirely drawn off without any damage being caused, or that, at least, the intensity of a hail storm would be greatly diminished. The experiment is so simple, that it is well worthy of a trial.—[French Paper.]

Rail Road Accident.—As the cars were moving off on Tuesday morning, just above Eschville, on their way up, the locomotive came in contact with a cow, (which was crushed and killed,) whereby the train was thrown off the road, and one of the firemen was also thrown off and killed, the engine falling on him. Previous to this sad occurrence, no serious accident, we learn, has occurred on the road for 18 months.

[Charleston Courier.]

THE SEMINOLE WAR.—It was stated three or four weeks since, that Gen. Macomb had entered into a treaty with the Seminoles, for putting an end to the war, the principle condition of which was, that the Indians should continue to occupy the reserved lands in Florida. Although this news has not been confirmed, the opinion appears to prevail, that Gen. Macomb is authorized to treat on this basis. The following is published by the Albany Argus, as an extract from a letter from an officer in the second Regiment of Dragoons, dated at Piltaka April 20.—Boston Pat.

"By the boat this morning, I learn from good authority that six companies of the second regiment of Dragoons are to go by land to Baltimore, where they are to spend the summer in recruiting the regiment, the time of enlistment of most of the soldiers having now nearly expired. What disposition is to be made of the four remaining companies I am not advised. Gen. Macomb is now in Florida, and is expected at this post in a few days. From here he is to go to Fort King where he expects to be on the 26th inst. His object there, I hear, is to have a talk with the Indians. It is understood that his object in Florida, is to make a treaty with the Seminoles; but it is a question of much doubt whether he can see them, since Sam Jones has refused all friendly intercourse with the whites, and has declared that he would kill any man sent to him for that purpose. Should a treaty be effected, the Indians will most probably be allowed to remain in the Southern parts of Florida, or be hired to leave the country within a certain period."

DISGRACEFUL OUTRAGE.—Two young ladies, passing through Church street last evening, were assaulted by 2 brutes in human shape, their dresses were bespattered with vitriolic acid, and thus ruined, while their persons barely escaped the pollution. A strong suspicion rests upon 2 young men as the perpetrators of this outrage, and we are informed a legal process will be instituted against them, unless they are otherwise exculpated. Such cruel and vindictive acts ought to be visited with exemplary punishment.—New Haven Herald.

Fire.—A large barn 100 feet long, and 40 feet wide, belonging to Capt. Amasa Wood, in West Millbury, Mass. was burnt, with its contents, on the evening of the 17th inst. Two yokes of valuable oxen, two horses, 1 cow, 4 calves, 32 tons of hay, together with a quantity of leather, &c. temporarily stored in the barn, were consumed. There was an insurance on the barn for \$900, and the loss is estimated at about \$2500 more than the amount of insurance. We do not learn that it is known how the fire originated.

It is a remarkable fact that this is the fifth time that Capt. Wood has been a sufferer by fire, and we understand that his aggregate losses, thereby, have been about twelve thousand dollars!

House of Refuge Burnt.—The House of Refuge was destroyed by fire this morning, about 8 o'clock, with the exception of the eastern wing. The western wing, about 150 long by 42 wide, together with the part connecting the two wings, 90 feet long, were entirely destroyed except the walls. There were about 200 boys confined in the buildings, two or three of whom, it is supposed, escaped during the confusion incident to the fire. No lives lost.

The loss is on the whole not great, as new buildings are now in process of erection, and the old ones were soon to be torn down. It is supposed the fire was communicated by design.—Jour. of Com.

Homicide.—The Opelousas Gazette of the 4th, states that Hardin McNew, of the Atchafalaya, was shot a few days since, on the Courtaubau, by John De Priest, and died instantly. McNew was intoxicated, and proceeded down the bayou with the avowed intention of killing De Priest and his brother, who were on their way home in a skiff. He overtook them at Caswell's on the bayou, where they had landed.—conflict ensued. While McNew was in the act of drawing, or after he had drawn a pistol, John De Priest who stood near, fired with his rifle, and McNew fell dead. De Priest gave himself up, and has been committed to await his examination.—N. O. Bee.

Fire.—On Tuesday morning last our village was aroused at an early hour by the cry of fire. It broke out in the block of wooden buildings, comprising two tenements owned and occupied by Leavitt C. Virgin and Samuel Blake, Jr. on the eastern side near the southerly end of Main street, opposite the late Botanic Infirmary. The destructive element had made such progress before the arrival of the engines that it was found impossible to extinguish it in time to save any part of the buildings and but very little furniture and clothing. The families had barely time to make their escape. Mr. Swett's house standing southerly about 20 feet distant was considerably damaged. The morning being rainy, and the wind southerly prevented an extension of the fire. Had the weather been as dry and the wind as strong as for several days preceding, the destruction would probably have been much more extensive.—Messrs. Virgin and Blake's losses cannot be less than \$3,000. On the buildings were insured \$1300 by the Mercantile County Mutual.—Concord Reg.

VALUABLE MAXIM.—A maxim attributed by Plutarch to Bion, a renowned philosopher of antiquity, which deserves to be treasured.—He told his disciples that when they should have acquired constancy enough to bear those who injured them with the same tranquility, as they did those who treated them civilly, they might believe they had made some progress in virtue.

Accident from Firearms.—While a son of Col. P. Walker, of Claremont, N. H. was amusing himself snapping percussion caps on a loaded gun, the latter discharged its contents into the heart of a younger brother, aged four years, who fell and instantly expired.

The Great Western steamer, in her last trip from New York, carried 7,723 letters and 1,153 newspapers.

For the Christian Reflector.

TOLERATION.

I am not an admirer of the word "Toleration." It contains an implied untruth. The doctrine of the bible, and the doctrine of the Baptists, is, that all men have an inalienable right to their opinions; and that they are responsible only to God for their utterance. To say that we tolerate what, by the very constitution of our moral nature, is our imprescriptible right, is to say that which is absurd.

Never was there a profounder truism uttered by man than the one so often quoted: "Error of opinion ceases to be evil, where truth is left free to combat it." We care not who may have uttered, or who may defend this sublime sentiment. It is alike consonant with the word of God, and the dictates of sound reason. It is destined, with the blessing of Heaven, to overcome all evil, and to prepare the way for the final coming of the Son of Man.

We do not ask for toleration. We demand the free exercise of thought and speech, from the pulpit and the press. No one can need fear such freedom, but the oppressor of his fellow-men. So long as truth is preached in the love of Him who gave it, there is no danger to be apprehended from its free, and full, and prayerful proclamation. When known wrong is defended, as when "Holy men gave scripture for the deed," we do not expect toleration in assailing it; we claim our right to do so, by all the sanctions of the throne of God. And we bless his holy name that the truth as it is in Jesus is winning its triumphant way, to fill the earth as the waters cover the sea.

C. W. D.

NORTHERN MINISTERS.—A young Christian abolitionist, who passed the late winter in Florida, says, a minister of the Presbyterian church told him that he believed American slavery was morally wrong, and that a large number of ministers at the South really believe this, but the course taken by northern ministers prevented them from taking any action on the subject. "If," said he, "northern ministers thought and acted right on this subject, we should feel encouraged to speak our sentiments freely, but they tie our hands." Oh, the guilt of ministers in the free states! When will they come out decidedly against oppression—not only think right, but pray and act right and efficiently?—[Mass Abolitionist.]

The steamer Wm. Glasgow, Capt. Littleton, on her passage from Pittsburgh to St. Louis, while in the Mississippi, about 15 miles from the mouth of the Ohio, on Tuesday week last, caught fire in the hold, and was consumed to the water's edge. Such was the rapid progress of the flames, that nothing was saved, but a trifling amount of baggage by a few of the passengers, and the books of the clerk's office. The St. Louis Bulletin, from which we have the information, says—

"There were on board, at the time, upwards of 100 passengers, consisting chiefly of emigrants who had with them considerable sums of money in specie—most of which was lost.—One person lost in specie \$3,500; and the whole amount is conjectured to be not less than \$15,000, besides furniture and other property. In truth, many families are literally beggared. The steamer North Star—which arrived here this morning, bringing the above intelligence—succeeded, at great risk to itself, in rescuing a number from the burning wreck, and brought to this place about one half of the passengers, some of whom are in a very destitute and pitiable condition. The Glasgow had on board two hogheads and some kegs of powder, which fortunately did not explode, until the persons on board had made their escape.

The confusion and trepidation of the passengers no doubt in this case, as in all similar ones, occasioned a needless abandonment of property—and we are pained to add—the loss of one if not two lives. A German named Henry Brink, in the desperation of the moment, leaped into the water and perished; leaving a widow and two children.

The captain and a portion of the passengers remained behind; without, however, the faintest prospect of recovering any thing as the fire and explosion have completely annihilated both boats and cargo.—Am. Citizen.

There was a sad affray at Castleton, Vt. a few days since, between an Irishman named Francis Hoy, and a man named Philo Tomlinson, in the course of which the former was severely stabbed in the abdomen, and it is feared will not recover. Tomlinson is in prison.

The Virginia Farmers' Register states that none of the many pounds of seed sold in this country as of the Morus Multicaulis, were grown on that variety of Mulberry; and that, even if they had been so grown, the seeds would rarely, if ever produce the same kinds as the parent tree.

The Genesee Farmer says that wheat never looked more promising at this season of the year, than it does at present.

The agents of Illinois, General Rallings and Governor Reynolds, have sold, in the cities of Philadelphia and New York, bonds of the State to the amount of one million three hundred thousand dollars, to enable her to carry on the work on her canal.

The business on the Erie Canal has opened this year with a briskness never before equalled. The tolls received at Buffalo during the first week of navigation are nearly double what was received last year in the corresponding week.

A man in Philadelphia was recently drowned by falling into the vat of a distillery. How many people are drowned by having the contents of a distillery fall into them.

FOGITIVE.—A friend in the eastern part of the State writes, "The fugitive slave, after breakfasting at my house, went on board the steamboat Nova Scotia at Eastport in high spirits for St. Johns, with a letter from Mr. [name] of his place, to his friend in that city, passage paid."—Advocate of Freedom.

According to Lord Durham's Report, a large proportion of the professed school masters in Lower Canada have to make their mark (X) when signing their names.

The Pottsville Emporium says: the Jugular Vein in Broad Mountain, is still on fire. The late rains only added fresh fuel, and there is no telling when or where it may end.

The whole fifty two patriot prisoners mentioned in late accounts from Upper Canada as being about to be set free, have been unconditionally discharged, and are now on this side the line. Twenty-seven prisoners had been discharged a few days previously.

The saw-mill and Baptist meeting house in Essex, Vt. were burned down a few days since. The fire took in the mill, and was driven by the wind upon the meeting house.

Christian Reflector.

"Charity rejoiceth in the Truth."

WEDNESDAY, MAY 29, 1839.

A BROTHER BAPTIST.

The following statement may lead some of our readers to decide, in one case at least, whether it is their duty to bear a slaveholder's preach, or give him the hand of fellowship. We take the statement from the work of T. D. Weld, "Slavery as it is."

"Mr. JOEL S. BINGHAM, of Cornwall, Vt. lately a student in Middlebury College, and a member of the Congregational Church, spent a few weeks in Kentucky, in the Summer of 1838. He relates the following occurrence which took place in the neighborhood where he resided, and was a matter of perfect notoriety in the vicinity.

"Rev. Mr. Lewis, a Baptist minister in the vicinity of Frankfort, Ky. had a slave that ran away, but was retaken and brought back to his master, who threatened him with punishment for making an attempt to escape.—Though terrified, the slave immediately attempted to run away again. Mr. Lewis commanded him to stop, but he did not obey. Mr. Lewis then took his gun, loaded with small shot, and fired at the slave, who fell; but was not killed and afterward recovered. Mr. L. did not probably intend to kill the slave, as it was his legs which were aimed at and received the contents of the gun. The master said that he was driven to this necessity to maintain his authority. This took place about the first of July, 1838."

Some will, probably, be ready to acquiesce in the opinion of brother Lewis, and consider his excuse quite satisfactory. But we have some slight misgivings. Who or what created the alleged necessity? Not the slave surely, for he never had any voice in establishing the bloody system so full of necessary cruelties. Not God, either; for He requires men to love their neighbors as themselves, not to shoot them for attempting to escape from a most cruel thralldom. The slaveholders have created and do now exert themselves to perpetuate the system, some in one way and some in other ways—one by asserting the divine authority of Slave-holding and trying to prove it from the scriptures, in the labors of the christian ministry—another, or the same, using the musket "to maintain the authority" of the master, and others pleading many excuses, &c. &c. Baptist Brethren, what think you of the Christian benevolence of such men, or of their apologists in New England? What is your duty towards such brethren?—to continue at their abominations? or to rebuke them sharply, because they deserve it? Is it not time that BAPTISTS bestir themselves and renounce all religious fellowship with those who do such things, or who have pleasure in them that do them? CHRIST, the Judge, standeth before the door.

ZION'S ADVOCATE AND EASTERN BAPTIST.

This paper is the union of the two Baptist papers published for some time in the State of Maine. The following extract from a notice in the Baptist, of THE CHRISTIAN REVIEW, our Baptist Quarterly, edited at Newton, evinces the right spirit. It is well known that the influence of the Newton Theological Seminary has all along been hostile to Abolition, and it is high time that rebukes, like the one below, be sounded in the ears of those implicated in such wrong-doing, till they shall "tingle." Is not Professor RILEY a legal owner of slaves? If he is, it is not strange that the tide sets the way it does on that coast.

"The first remark, upon which we shall animadvert, is found in the review of 'Malcolm's Travels' in the East. The reviewer is speaking of the disgraceful fact, that the English Government sustains the idolatry of India, by making large appropriations, annually, for the support of the Temple of Juggernaut—a sum not less than \$26,000!! We freely confess, that such Heaven-daring sin is not to be winked at. No condemnation of it can be too severe. But in reference to it, the reviewer temptingly says, 'as there seems just now to be a surplus amount of philanthropy among the reformers of Great Britain, we recommend to them, to turn their attention to the demand for the article which exists in this portion of her majesty's possessions in India.'

Now we ask in the name of reason and religion, what there is in this remark, which can ever do any living man any good? "A surplus amount of philanthropy?" What does this mean? Is it seriously true, that reformers in England have so much of this choice article, that its redundancy may reasonably excite the notice of men, on this side of the Atlantic? This cannot be shown. The writer believed nothing like it. He knows that England, with all her philanthropy, has none to spare; though we agree with him, that what she has, may find a good demand in India.—What, then, was the object of this remark? There can be, we think, but one rational answer given; and that, is, that the writer meant to give a thrust at ENGLISH ABOLITIONISTS.—Yes what England has done in striking the fetters and chains from off thousands, and ten thousands of crushed, bleeding, dying slaves, must be hinted at, in a way to excite—if possible—the bitterest contempt of a free and independent people! and that, too, in a CHRISTIAN REVIEW, a work which was pledged, in its commencement, to its existence, to correspond in character to its title. Still we will not have no wish to use the rod. Still we will not conceal the deep grief, occasioned in our heart by the passage in question.—L. C. S."

To the Editor of the Reflector.

Query.—Do the Scriptures teach that we are justified or Pardoned by Faith alone.—T.

In reply to the query of our correspondent we have time, at present, only to refer him to the instructions of a much abler expounder of Scripture doctrine than we can pretend to be, the Apostle Paul, in his letter to the Romans, chapter third, and particularly, the twenty third and twenty eighth verses.

If, however, some correspondent will favor us with a good essay on this subject, we will cheerfully publish it.

REMARKS ON NEWYORK.

(continued.)

Of the moral degradation of the city there is no more room to doubt than of its great wealth; for though it is honored by containing many of the very best of men, it embosoms hordes of the most abandoned wretches.

The moral turpitude of the city may be judged of by facts like the following.

On Sabbath morning, hundreds are engaged in the markets and at the corners of the streets, in selling and buying as on other days, and during the day Rail Cars and other vehicles, loaded with young men, are traversing the streets, bearing their passengers to scenes of amusement, intemperance and various sins. It is supposed that about one thousand boys are every day engaged, in pilfering and have no other employment.

These facts, with the thousands of groggeries and their adjuncts, are alluded to here only as indexes of the mighty volumes of vicious practices which abound in the city at large. While in one large city of our country according to a recent report, no more than thirty three boys can be found who do not go to school, in New York, as many hundreds are growing up entirely ignorant of letters.

If now we speak of the poverty of New York, we must tell you of one man with his twenty millions of dollars, and by his side, show you scores of men who have not the lawful possession of a farthing. Here, emphatically, extremes meet—riches and poverty.

We would not associate mere poverty with meanness and tell you of the meanness of the city as the fruit of poverty; for, although, in some minds, such is the association or classification to which virtuous poverty is always doomed, we honor virtue in her utmost penury, as lovely and venerable, while we regard vice with her splendid palaces and her vaults of gold, as deserving only the deepest abhorrence. All the wealth of Wall Street cannot redeem character from the stain of the smallest sin. We honor the virtue of New York, and admit that the virtuous in the midst of so much vice, are worthy of double honor. Let, then, the virtuous citizens of New York arouse themselves for a mightier effort than they have yet made. Let them consider the high vantage ground on which they stand in relation to the whole of this great nation; and let them, without delay, send forth through every street and lane and alley, of their mighty city a purifying influence, that the nation may safely copy her example, instead of being poisoned by the cup of her sorceries.

It is a well-known saying that, in all nations, "great cities are great sores upon the body politic." This saying is as true as it is common; and, if New York is not destined to confirm its truth, it must fail, either because, contrary to all reasonable anticipations, it is not to outgrow every other city in America, in its population and wealth, or because the "leaven" of Christianity shall spread among its hundreds of thousands with unexampled rapidity. We might moralize long on this interesting topic, showing through how numerous channels the healthful or the baleful influence of such a city must flow over the whole extent of the country, and how, consequently, every American citizen is interested in the character of the moral power to be concentrated and exerted at such center.

But other matters require a share of our attention, and we again defer this to a future day.

SINGULAR PATRIOTISM.

The *Seminole*.—The Washington Globe contradicts the statement of a New Orleans paper, that General Macomb had concluded a treaty with the Seminole Indians. There is no intention on the part of the Government to surrender any portion of Florida to the Indians as a permanent residence.—*Palladium*.

Our neighbor, "the *Palladium*," is verily becoming singularly patriotic just at this time. "For his country's good" he seems ready to make the sacrifice of the Black man's interests, and of the Red man's interests, and of the interests of that portion of white men called "Abolitionists," as though he held them all in his own puissant fist and could save or destroy as his own free will may move him.—How patriotic to assure his readers that "there is no intention on the part of the government to surrender any portion of Florida to the Indians, as a permanent residence!" As though the Indian's own land is ours to assume or "surrender" as we will. How nobly just! how magnanimous! "We can't dispossess the Florida Indians just at present—but we mean to clutch their lands by and by, when we get a little older and stronger. We'll have 'em yet though." Such patriotism the citizens of Worcester County will in due time duly reward. It is recorded of a certain celebrated statue of Pallas that it once seemed to have received life; and by the flashes from its eyes and sudden springs from the Earth, it indicated the resentment of the goddess. Has any thing recently occurred to which can be ascribed the flashing of the statue's eyes?

In these last words we have our eye on an article in the last number of the *Palladium*, headed

"EMANCIPATION IN JAMAICA," from which we care to quote no more than the following paragraph.

"What is the present condition of Jamaica? It is in a whirlwind of agitation—such as the abolitionists delight to look upon, because it promises a change which they think can not but be beneficial to the blacks; the whites seem to be without the pale of their sympathies. The negroes refuse to work, and consequently the plantations are uncultivated and the island is fast becoming impoverished. Such is the effect of an arbitrary act of the British Parliament, compelling the planters to emancipate their slaves without their consent."

Here is emphatically "multum in parvo" and, we might add, multum a parvo praevoque.

We aver that we have seldom read a paragraph containing more falsehood and misrepresentation.

We do not say that the *Editor* knew that he was uttering falsely. In his case, we are

willing to make great allowance for "not knowing." But the world knows that these allegations and charges are false. Intelligent observers of the progress of things in the British West Indies, know that landed property has risen rapidly in value, since the act of emancipation; and that consequently the property of "the whites" is enhanced.

They know, too, that the negroes do not refuse to work, when wages are offered them; they bear any good proportion to the value of their labor. They know that the great moral principles of the Abolitionists are the sacred principles of Christianity, and that their political principles are contained in our own "Declaration of Independence" and are the identical principles, on which the freedom of "white" men is based every where.

We desire to do no more with the *Palladium* than to expose the calumnies which pollute its columns, and leave the public to decide on its merits.

LIGHTNING.

On Saturday morning last, a surcharged thunder-cloud passed over this place. While the rain fell copiously, the lightning flashes were frequent and sharp and the thunder heavy. About 7 o'clock, the house of Mr. Elihu Ellis on Union hill about a mile from the village, received a discharge of the electric fluid and was injured, it is estimated to the amount of \$600. The fluid struck the north end of the roof at the highest point, and ignited the shingles. The fire was, however, soon extinguished by the abundant shower. From that point the fluid spread as it descended to the earth, a portion passing between the timbers and the boards, throwing off many of them and drawing the nails of most, on that entire end of the house. Another portion of the fluid followed the eaves gutter, which was made of tin, on the east side of the house to the south end, where this portion also divided; thence a part down several of the timbers to the ground, throwing off the plastering in the rooms, shattering to atoms the corner post, and throwing open a space, in the side of the house next the corner, about two and a half feet wide from the summer to the sill. Another part of the fluid proceeded round the corner to the extended back rooms and to the extreme corner post, splitting several timbers and throwing off boards and clapboards. The corner post it demolished in its passage to the earth.

The house is new and well finished but not furnished with conductors, that apparatus which ought to be attached to every important building. The most interesting incident remains to be stated. With the exception of Mr. Ellis, who had gone to the village on business, the family, consisting of six or seven persons, were in one room and remained entirely uninjured. In viewing the effects of the stupendous power which had exerted itself on this building, we could not but adore the great AUTHOR of that power; neither could we behold the family so wonderfully preserved, without joyfully considering how safe they must be, who have an Almighty protector.

ANNIVERSARY OF THE COMMON SCHOOLS IN WORCESTER.—On Monday last, the Schools of this town were assembled under the conduct of the Committee, and walked in procession to the Second Congregational Meeting House, where they listened to an address by John Wright, Esq. The number of scholars assembled was 20—14 public and 6 private. Of Teachers about 25 and of pupils 340.

840 children between the age of 15 and 3 presented to the eye of the observer a spectacle of deep and solemn interest.

The exercises were, a Voluntary by Mr. Fergus on the Organ; Prayer by Rev. Mr. Small; and address by Mr. Wright. The address was very appropriate and interesting, especially his remarks to the pupils and Parents. We were delighted with the appearance and deportment of all the schools, and we may be permitted to say that the colored school was as well dressed and as well behaved as any other. The committee have done themselves honor by the attentions they have paid to the children of this long neglected class of our fellow citizens, as well as by their assiduous care of all the schools.

REV. W. MORSE and REV. SAMUEL EVERETT, who are laboring as Agents for the Christian Reflector in Massachusetts, have both cheered and somewhat perplexed us, by sending in within a few days past, so many names of subscribers that the last several numbers of the paper are entirely exhausted, and we have not been able to send to several towns a full supply. We shall endeavor hereafter, to increase our publication sufficiently to meet the demands, of all who may subscribe.

We take this opportunity to commend our brethren Morse and Everett, to the confidence and hospitalities of all the friends of the Redeemer with whom they may meet.

MR. S. A. AIKEN,

Recently from Boston, proposes to instruct the citizens of Worcester and their children in the art of elegant Penmanship. We have good evidence of his skill in this department of instruction, and cheerfully commend his enterprise. His rooms are at No. 3, Stone Block, where he may be found for a few weeks.

Mr. Trowbridge will give a concert of Vocal Music in N. E. Village, Grafton, in the New Meetinghouse, on Saturday evening next.

How to SPEND A DAY.—"How are you going to spend the fourth of July, Ben?" said one apprentice to another. "Why I reckon I shall have to bring water for my mistress to wash all morning, break stone-coal all afternoon, and spend the evening in bed!"—*Bapt. Banner and West. Pioneer*.

Our brethren, the Editors of the *Banner and Pioneer*, will pardon us as we annex a short story to the one they have told of two "apprentices."

How are you going to spend the fourth of

July, Bill?" said one slave to another. "Why, I reckon I shall have to bring water for my massa to wash down de berry much Brandy dattle tick in him t're so dat he cant say 'Hoorah! Liberty! Liberty! All men created equal!' and udder big words jis like dat you and I dont know how him mean. 'One ting I know, chain de nigger probably fourth ob July or he run away.'"

As the Editors of the *Banner and Pioneer* live in the midst of slaves and may have occasion to look after their own on the next fourth of July, will they inform us how they mean their slaves shall spend that day?

ORDINATIONS, &c.

Mr. NATHANIEL RIPLEY was ordained as pastor of the Second Baptist Church in Colrain, on Wednesday, April 25.

Bro. ANDREW POLLARD, was ordained pastor of the Baptist church in South Gardner, on Wednesday the 1st inst.

We understand that Rev. SAMUEL S. MALLORY, on account of ill health, has resigned the pastoral charge of the West Baptist church in Hillsdale, N. Y., and that he has removed his residence to Pawtucket, R. I., to which place his correspondents and friends are requested to direct their communications.—*Chr. Watchman*.

Rev. BENJAMIN C. GRAFTON, of Wickford R. I., has accepted the unanimous call of the Baptist church and Society in Rowley, Mass. to become their Pastor.

Rev. CALB BROWN, late of Westminster, has received and accepted the invitation of the Baptist church in Scituate, Mass. to become their Pastor.

Rev. BENJ. KNIGHT, of Beverly, has accepted the invitation of the Baptist church in Sandy Bay, Ms. to become their pastor. Elder, F. A. Willard, late Pastor of the Baptist church in Newton Centre, has arrived with his family, and assumed the Pastoral charge of the 1st Baptist church in Louisville. May his residence among us be pleasant and agreeable, and his labors abundantly blessed to the upbuilding of the cause of Zion in our city.

Banner and Pioneer.

AWFUL STEAM BOAT ACCIDENT.—TWENTY-SIX LIVES LOST.—The Steamboat George Collier left this port, Saturday afternoon, at half past 5 o'clock, for St. Louis. At half past 1 o'clock on Sunday morning, 6th inst., the piston rod gave way where the key passes through the T. head, which broke the forward cylinder head, and carried away a part of the boiler stands; the steam which escaped, scalding 45 persons who were in the after-cabin, 26 of whom died the same day, the following is the melancholy record of the dead and wounded:

Names of those who died.—T. J. Spalding, fireman, of St. Charles, Mo., Charles Brooks, residence unknown; Wm. Plake, of Boston, Mass. Crissen Herring, Germany; Mrs. E. Welsh and two children, New Orleans; J. O. Brien and wife, New Orleans; Selim J. Brocq, Poland Ky. John Ideida, France; David J. Rose, New Orleans; Dederick Groe, Germany; Dederick Cross, Boston, Mass.; Joseph B. Bossuet, Boston, Mass.; Joseph Lawrence, Park Co., Ia.; Peter Smith, New Orleans; Charlotte Fletcher and mother, England, passengers.—Belch, fireman, unknown.—Six persons whose names are unknown.

Twelve of the unfortunates were buried in the neighborhood of the disaster. The George Washington shortly came along on her way down, and took the George Collier in tow. The other fourteen, who survived but a few hours, were interred at a woodyard near to this city.—*New Orleans paper*.

A steam ferry boat which plies on the Alton (Ill.) ferry, having more power in her engine than required, the proprietors have attached a pair of millstones to her, with which, the Telegraph says, while crossing the ferry and running off steam, he is enabled to grind one hundred bushels of fine meal per day.

The steamboat Erie, which left this city yesterday morning for Albany, collapsed one of her steam chimneys when off New Windsor, and severely scalded a fireman. The boat will be ready to resume her trips in a few days.—[N. Y. Gaz.]

The town of Memphis, Miss. was visited by a very heavy hail-storm on the 12th ult. Tho' it lasted only a few minutes, it is said to have broken almost every west window in the town. The number of window panes smashed is estimated at 6000. Some of the stones were half an inch in diameter.

Rev. John Robler, now residing in Fredericksburg, Va., travelled and preached on the spot now occupied by Cincinnati, when there was but one house on the spot, that a log house. Now the population of the city is 50,000. He is now a local preacher, and still vigorous in body and mind.

Sixty-three hair dressers in Norwich, Eng. have resolved to discontinue business on Sunday.

CARD.

The Treasurer of the Connecticut Baptist Convention acknowledges the receipt of \$10 from Capt. Stephen Smith, for Burman Mission, by the hand of Rev. Wm. Bentley.

Also the Treasurer of the Bible Society, acknowledges the receipt of \$50 from a friend towards constituting Bro. Wm. Bentley, life director of the Baptist American and Foreign Bible Society.

For the Christian Reflector.

NEW YORK FEMALE BETHEL UNION. The fifth anniversary of this benevolent institution was held in New York last Wednesday evening, in the Second Mariner's Chapel, Dea St. Rev. Mr. Greenleaf, Cor. Sec. Am. Seamen's Friend Society, officiated as Chairman. Prayer was offered by Rev. Mr. Chase, of the First Mariner's Chapel, Rosevelt St. The Treasurer's Report was read by Rev. Mr. Harris of the Dea St. Chapel. Rev. Mr. Hildreth read the Report of the Secretary. Addresses were delivered by Rev. Messrs. C. W. Denison (formerly Chaplain to the Society), Joel Parker, of the Broadway Tabernacle, — Missionary at Jerusalem, Capt. Gelston, of the Sailor's Home, a converted sailor, and others. The effect of the meeting was highly pleasing. The facts thrown out by the Reports and the different speakers, especially the sailors, were important and calculated to stim-

ulate the friends of the neglected sons of the ocean to increased effort and prayer.

MEETING OF THE FRIENDS OF SEAMEN IN OLIVER STREET.

An adjourned meeting of Baptist brethren and friends was held in the Lecture Room of the Oliver St. Church, on Thursday evening last. Rev. Mr. Ellis was called to the chair. Rev. C. W. Denison acted as Secretary. Prayer was offered by Rev. Z. Greenleaf. An appointed hymn was sung by the assembly. The minutes of the last meeting were read, and after an animated and friendly discussion, the following resolution was formed:

Resolved, That a committee of five be appointed to ascertain what new measures can be undertaken, if any, to benefit seamen in this Port; and to inquire if any thing can be done to prepare the way for the organization of a MARINERS BAPTIST CHURCH IN NEW YORK.

On motion, the meeting appointed the following persons to serve on the committee: Captains, Richardson and Weldon, Rev. C. W. Denison, Mr. Charles Stephens, and Rev. Mr. Rand. Whereupon the meeting adjourned.

JOHN ELLIS, Chairman.
C. W. DENISON, Secretary.

NOTICE.

The Sturbridge Ministerial Conference, will hold its next quarterly session with the subscriber, in Wales, (Mass.) on Tuesday, the 11th of June next, at 1 o'clock, P. M. Ministers in the vicinity are invited to attend.

GEORGE MIXTER, Sec'y.
Wales, May 10, 1839.

NOTICE.

The 10th Annual Meeting of the Connecticut Branch of the Baptist General Tract Society, will be held in the meeting house of the 1st Baptist Church in New Haven, on Tuesday, the 13th of June next, immediately after the Anniversary of the Connecticut Baptist Bible Society.

J. G. COLLMAN, Sec'y.

NOTICE.

The Board of Managers of the Connecticut Baptist Bible Society, will meet in the Chapel of the 1st Baptist Church in New Haven, on Tuesday, the 11th, day of June next, at 10 o'clock, A. M., according to adjournment from its last meeting.

A. M. SMITH, Sec'y.

NOTICE.

The Annual Meeting of the Connecticut Baptist Bible Society, will be held in New Haven in connection with the Convention, to commence on Tuesday, June 11th ensuing.

A. M. SMITH, Sec'y.
P. S. The Constitution provides that all Societies Auxiliary to the State Society, may represent themselves in the Annual Meetings of the C. B. B. S. by sending two delegates. It is hoped that every auxiliary will send delegates to meet with us.

A. M. S.

NOTICE.

The Annual Meeting of the Connecticut Baptist Convention, will be held at the meeting-house of the 1st Baptist Church, New Haven, on Tuesday the 11th of June next, at 3 o'clock, P. M.

H. WOOSTER, Rec. Sec.
Deep River, May 14, 1839.

NOTICE.

The Board of the Connecticut Baptist Convention, will meet on Tuesday, the 11th of June next, at 1 o'clock, P. M., at the Lecture Room of the 1st Baptist Church in New Haven.

H. WOOSTER, Cor. Sec.
Deep River, May 14, 1839.

NOTICE.

The Annual meeting of the Connecticut Baptist Education Society, will be held at the meeting-house of the 1st Baptist Church, New Haven, immediately after the transaction of the business of the Missionary department of the Convention, which body will meet on Tuesday, the 11th of June next, at 2 o'clock, P. M.

H. WOOSTER, Sec'y.
Deep River, May 14, 1839.

NOTICE.

The Board of the Connecticut Baptist Education Society, will meet at the Lecture Room of the 1st Baptist Church, New Haven, on Tuesday, the 11th of June next, at 10 o'clock, A. M.

H. WOOSTER, Sec'y.
Deep River, May 14, 1839.

Married:

In this town, 25th inst. by Rev. Mr. Swaim. Mr. Thomas J. Baker to Miss Martha F. Gates, both of this town.

Died:

In Sandwich, Mrs. Mary, relict of the late Mr. Lemuel Pope, 94.

In New York, Cadwallader R. Golden, Esq. 64.

In Columbia, S. C. Thomas Cooper, formerly president of the literary institution in that place, aged 79.

In Roxbury, Friday evening last, John E. eldest son of Rev. J. S. C. Abbott, aged 7 years.

In Barnstable, on Tuesday, 21st inst. Rev. Daniel Chessman, pastor of the First Baptist Church in B. aged 57.

In Northboro', 18th inst. of cancer-ash, Sarah E. Gale, daughter of Cyrus Gale, Esq. aged 5 years.

Died in Boston, on Wednesday 16th inst. Anna Bulfinch Storck, aged 67 years, relict of George Storck, Esq. lately deceased.

In York, England, Mr. Henry Brough, 115. This patriarch was born of Dutch parents, at New York. He was formerly in the army, and was at the battle of Bunker's Hill. He also served in Holland, under the Duke of York.

In Newport, on the 28th ult. Mrs. Mary Freeborn, widow of Mr. Henry Freeborn, aged 71, on the 1st inst., Mr. James Metcalf, aged 71—a native of England.

In Concord, N. H. Capt. Nathaniel Eastman, a revolutionary pensioner, 84.

In New York, Rev. Christopher Hunt, pastor of the Reformed Dutch Church, in Franklin street, 38.

In West Boylston, Mr. Charles Stiles, aged 31. For several years Mr. S. had been a worthy and exemplary member of the Baptist church. The last few weeks of his life were marked by uncommon devotedness to the cause of Redemption. While the Spirit of God was at work in the conversion of his neighbors and friends, he labored and prayed with a zeal highly worthy of imitation. He died as he had lived—full of faith and of the Holy Spirit. The last hours of his life were spent in exhorting the numerous friends who called to see how a good man could die. May

the holy counsels of the departed not soon be forgotten.—*Comm.*

Rev. S. Baker, aged 23. A fellow laborer and Pastor of the Baptist Church Erie, Erie Co. Penn. died on the 23d inst. He was taken from health to the grave in four days. He retained his reason until the last and died without fear, exulting in Christ.

In London, N. H. Mrs. Nancy, wife of Capt. Rud Walker, aged 39 years.

At the house of Mr. Charles Tucker in Deerfield N. H. on the 29th ult. widow Mary Langley, aged 66 years.

In Plattsburgh, N. Y. David E. Hale, 1st Lieut. 1st Regt. U. S. Artillery, 24, eldest son of Mrs. Sarah J. Hale of Boston.

Rev. Silas M. Noel, D. D. pastor of the First Baptist Church, Lexington, Ky. departed this life in full hope of a blessed immortality, on Sabbath morning, May 5th, in the 50th year of his age.

In Meredith, N. H. May, 7th, Dea. Edward Fox, aged 84 years. He was a worthy member of the Meredith and Sanborn Baptist church.

In West Boylston, Miss Betsy Keyes, aged 42.

In Jackson, Michigan, to which place he moved from Salisbury, N. H. in 1830, Mr. James Fifield, aged about 39.

In Lewiston, Me. Hon. Ebenezer Herrick, late a member of Congress from Maine.

In Philadelphia, Mr. Robert T. Bicknell, publisher of Bicknell's Reporter, aged 32.

In Cambridgeport, Josiah Mason, Esq. 78.

In Nantucket, Mrs. Hephsebeth, relict of Hon. Gideon Gardner, 79.

In Utica, Dea. Josiah Bissell, of Pittsfield, Ms. 82.

In Cincinnati, Mr. John J. Brown, a native of Boston, 28.

In Scituate, Hon. Charles Turner, 79.

In Wilbraham, Mass. May 3, suddenly, Mr. William Ringe, aged 43. On the day preceding his death, Mr. R. was in perfect health, and had performed as much labor as on any day during his life. Just at dusk he went to his barn, and not returning as usual to his house, search was made and he was found dead upon the floor of the barn. He was supposed to have gone upon the scaffold, and in an attempt to pitch some hay from the mow, lost his foot hold and was precipitated backward upon the floor and instantly killed. He was found upon the floor with his neck broken, and the pitchfork by his side.

In Northfield, Mass., Feb. 1, widow Sarah Smith, a native of Sutton, aged 100 years 5 months and 9 days.

In Greenwich, Cumberland County, New Jersey, the 9th January, the Rev. Peter Simonson, in the 38th year of his age. His death was sudden and unexpected, until within a few days of his last sickness his general health was firm and good.

In Bristol, R. I. Mr. Stephen Burgess, a revolutionary pensioner, formerly of Middleboro', Ms. 86.

In Methuen, Rev. Sylvester G. Pierce, for many years pastor of the Congregational Church and Society, in M.

In Plattsburgh, David E. Hale, 1st Lieut. 1st Regt. U. S. Artillery, 24, eldest son of Mrs. Sarah J. Hale, of Boston.

BRADING STRAW JUST RECEIVED.

50 LBS. Good Brading Straw at 25 cts. per lb. Straw Machines at 12 1-2 each. Good 11 Brads wanted for which the highest price will be paid by

RUFUS SANGER.
No. 7 Granite Row, Worcester. 22

NEW CHEAP GOODS.

The Subscriber is this week receiving 39 DESIRABLE GOODS—among which may be found

4-4 French Prints at 17 cts. per yard.
English " " 12 1-2 " " "
American " " 6 1-4 " " "
Furniture Patch " " " " "
Printed Lawns " 20 " " "
Mou. de Laines " 25 " " "
Plain Silks " 33 " " "
Figured " 50 " " "
Bed Ticking " 11 " " "
Merino Cas'm'r. " 12 1-2 " " "
Eminets " 42 " " "
Broad Cloths " 1 50 " " "
Heavy Cas'm'r. " 62 1-2 " " "
Satinets " 50 " " "
Bro. Shirtings " 6 1-4 " " "
Sheetings " 9 " " "
Linen Table Covers at 37 1-2 cts. per yard.

Colored Linen Table Covers at 75 cts. per yd.
Ladies' Little Thread Gloves at 12 1-2 cts. per pair.

Together with a great variety of other GOODS equally cheap by

ORRIN RAWSON.
Worcester, May 29, 1839. 6w 22

Silks, Silks, Silks.

Bargains, Bargains, Bargains! 165 Pieces Figured and Plain SILKS, this week receiving, for sale cheaper than ever offered in this market, by

ORRIN RAWSON.
Worcester, May 3, 1839. 6w15

Mouselin De Laines, Printed Lawns, &c.

87 PIECES of Mouselin De Laines from 25 to 75 a yard.

23 " Chally, 50 " 1 00
29 " Printed Lawns, 20 " 56
23 " French Prints, 20 " 50
146 " English do 12 1/2 " 25
54 Edinboro' Shawls, from 1 00 to \$10 00.

Together with a great variety of other Goods, this week receiving and for sale cheaper than ever offered in Worcester, by

ORRIN RAWSON.
May 15, 1839. 6w20

FRENCH LAWS.

JUST RECEIVED BY THE SUBSCRIBER, 1 CASE French Laws, small, medium and large Figures.

1 do Scotch do very Rich Patterns and fresh colors.

1 do Printed Jacquett, choice colors.

1 do Mourning Lawns, Black and Slate Grounds.

FANCY HANDKERCHIEFS.

Challey, Mouselin De Laine, Sewing Silk, Satin, Raw Silk and Cashmere Hdkfs. and Scarfs, at

RUFUS SANGER'S,
No. 7 Granite Row, Worcester, May 15, 1839. 4w20

Boots, Shoes, and Trunks.

POETRY.

HYMN.

BY J. G. WHITTIER.

A hymn more, Oh my lyre,
Praise to the God above,
Of joy and life and love,
Sweeping its strings of fire.

Oh! who the speed of bird and wind
And sunbeam's glance will lend to me,
That soaring upward I may find
My resting-place and home in thee!
Thou, whom my soul, midst doubt and gloom,
Adoreth with a fervent flame—
Mysterious spirit! unto whom
Pertains nor sign nor name!

Swiftly my lyre's soft murmurs go,
Up from the cold and joyless earth,
Back to the God who made them flow,
Whose moving spirit sent them forth.
But as for me, O God! for me,
The lowly creature of thy will,
Lingering and sad, I sing to thee,
An earth, bound pilgrim still!

Oh! watchers of the stars at night,
Who breathe their fire, as we the air—
Suns, thunders, stars, and rays of light,
Oh! say, is He—the Eternal, there?
Bend there around his awful throne
The seraph's glance, the angel's knee?
Or are thy inmost depths his own,
O wild and mighty sea?

Thoughts of my soul, how swift ye go!
Swift as the eagle's glance of fire,
Or arrow's from the archer's bow,
To the fair aim of your desire!
Thought after thought, ye thronging rise,
Like spring doves from the startled wood,
Bearing like them your sacrifice
Of music unto God!

And shall these thoughts of joy and love
Come back again no more to me?
Returning like the patriarch's dove,
Wing, weary from the eternal sea,
To bear within my longing arms
The promised bough of kinder skies,
Plored from the green, immortal palms
Which shadow Paradise?

All moving Spirit!—freely forth
At thy command the strong wind goes;
Its errand to the passive earth
Nor art can stay, nor strength oppose,
Until it folds its weary wing
Once more within the hand divine;
So, weary, from its wandering,
My spirit turns to thine!

Child of the sea, the mountain stream,
From its dark caverns, hurries on,
Ceaseless by night and morning's beam,
By evening's star and noontide's sun,
Until at last it sinks to rest,
O'erwreathed in the wasting sea,
And moans upon its mother's breast—
So turns my soul to thee!

O thou who bid'st the torrent flow,
Who lendest wings unto the wind—
Mover of all things! where art thou?
Oh, whither shall I go to find
The secret of thy resting place?
Is there no holy wing for me,
That, soaring, I may search the space
Of highest heaven for thee?

Oh, were I as free to rise
As leaves on autumn's whirlwind borne—
The arrowy light of sunset skies,
Or sound, or lay, or star of morn
Which melts in heaven at twilight's close,
Or aught which soars unchecked and free
Through earth and heaven, that I might lose
Myself in finding thee!

From the *Quincy Patriot*.
LAONIC PREACHER.

By the Author of "Letters on the Hudson River."

"And when the Lord saw her, he had compassion on her, and said unto her, 'Weep not.'"
LUKE, vii.—13.

The brief but beautiful and affecting narrative of the widow of Nain, given by the sacred penman, affords the most conclusive evidence of what the prejudiced Jews who were present were compelled to confess, "That a great prophet had risen up among them and that God had visited his people;" or that Jesus was indeed that Messiah who was to come into the world. And no less displays the wisdom and benevolence of him who "spoke as never man spoke," and who, intent on the philanthropic design of his mission, emphatically "went about doing good." Imagination never portrayed a more pathetic and truly affecting narrative than this. The tender and affectionate mother is following to the silent mansions of death the cold and lifeless remains of an only son—all that was left to awaken in her memory the happiness of domestic love and social enjoyment—the son on whom she leaned for all she had lost in a beloved husband and friend—the only hope and solace of her declining days. She weeps with unconsolable grief at the thought that she shall see his face no more. Bereft of her husband and son—of her every earthly tie—her only hope is in the deliverance which death must bring. Indeed so affecting was the occasion, that an immense concourse had assembled to sympathize with the afflicted widow. The Savior, whose ear was ever open to hear, and whose power was ever ready to relieve, witnessed the scene, and his soul was moved with compassion. He drew near and touched the bier—and they that bare it, struck with the moral grandeur of his person, stood still. When, lo! he who had before wept over a friend's grave, and who doubtless had dropped the tear of sympathy with that woman, now with power from on high commands the lifeless body to live—and he that was dead heard the voice of the Son of God, and arose, and was delivered in all his former health to his parent. Interesting and sublime must have been the scene. Spectral indeed must have been the unbelieving spectator. Hard the heart on

which the event left not an impression death only could have power to obliterate.

By the direction, in the last clause of our text, "weep not," the Savior did not intend to convey the idea, that his religion forbade the generous flow of sorrow at human suffering. He did not mean to advance the unfeeling sentiment, that we should view with Stoical insensibility the various ills which "flesh and blood are heir to," for we have already intimated, and on the authority of holy writ, that "Jesus wept;" and an apostle taught of him, hath confirmed what was before, but the dictate of our nature that we should "weep with them that weep," as well as "rejoice with them that do rejoice."

But he told her not to weep, because he was about to restore to her bosom the cause of her sorrow. It is in this sense, that religion exhorts her votaries not to weep. For the various trials of life will find repose in the grave; when the disembodied and immortal spirit of the creature shall ascend to the bosom of the Creator. For then shall the prophecy of Israel's poet be verified—"He that goeth on his way weeping and beareth forth good seed, shall doubtless come again with joy and bring his sheaves with him." For they that sow in tears, shall reap in joy. But we turn to the more sure word which hath brought prophecy, as well as a future state and immortality, to light, for the assurance, that these light afflictions are but the preface of a far more exceeding and eternal weight of joy in those mansions, where all "tears shall be forever wiped away."

For the Christian Reflector.
"For all his ways are Judgment."
JUDGMENT AS USED IN THE SCRIPTURES.

No. 4.
THE SERVICE OF THE TABERNACLE.

1. "To offer both gifts and sacrifices for sins" was the special duty of the Priest (see Heb. 5, 1;) although this was not all of his duty. His various offices are important to be understood at the present time, inasmuch as they set forth and prefigured many things under the Gospel dispensation. For, while the door of the tabernacle was open and the curtains were parted wide before the mercy seat, the Lord was represented as still waiting to be gracious, "not willing that any should perish, but that all should come to repentance." And, now when the penitent go to God, or their case is borne to the mercy-seat in prayer, a pardon is always obtained.

2. That another service was to bear forth to the people, or bear back the answer or judgment of God and bless the people. (See Lev. 9: 22, 23.) "And Aaron lifted up his hand towards the people and blessed them and came down from offering of the sin-offering and the burnt-offering and the peace-offerings. And Moses and Aaron went into the tabernacle of the congregation and came out and blessed the people, and the glory of the Lord appeared unto all the people."

"We roar all like bears and mourn sore like doves; we look for judgment, but there is none, for salvation, but it is far off from us." In this case, whether the people only cried to God, or whether the priests united with them, all men see that as judgment stands connected with salvation, it was something much to be desired, even by the wicked.

And why are their cries not answered? Their next words unfold. "For our transgressions are multiplied before thee, and our sins testify against us." As said the Psalmist, (66: 18) "If I regard iniquity in my heart, the Lord will not hear me."

Again (Job, 19: 7, who was himself a priest,) "Behold, I cry aloud, but there is no judgment," i. e. no answer or blessing.

Hear Elihu to Job (35: 14), although thou sayest thou shalt not see him," (i. e. in peace,) "yet judgment is before him, therefore trust thou in him;" i. e. return to God and obey him and he will return to you.

In each case above, it is too plain not to be seen that judgment from God signified something favorable, though sought by the impure and unholy, their case being before the mercy-seat.

3. To commune with God from above the mercy-seat, was also a service of the tabernacle, the priest asking for light, for a manifestation of the truth of God, or (as St. Jerome) for "doctrine and judgment." And that the Urim and Thummim were appointed to enquire of God on momentous occasions, see Num. 27: 21—"And he shall stand before Eleazar the priest, who shall ask counsel for him after the Judgment of Urim before the Lord."

Does not the reader perceive the extreme distance at which the Judgment of Urim (or intercession) stands from the Judgment of Rewards or condemnation? And is he not fully apprised that, as with other important words of various signification, so with Judgment also, from the subject under consideration and from the connection in which Judgment is found must be derived its specific use and signification? And I would kindly invite the searcher for and lover of sacred truth to a further, patient and particular examination of the different significations of the word judgment.

1st. JUDGMENT in the broad and comprehensive sense of RIGHTEOUSNESS.

"How is the faithful city become an harlot; it was full of Judgment; Righteousness lodged in it; but now murderers." (Isa. 1: 21.)

It was full of Judgment—i. e. a manifestation of Judgment (or of righteousness) which always supposes a co-operation of the people who, of course, bring the gifts and offerings, and who themselves attend in prayer without the tabernacle.

So also 5: 7—"He looked for Judgment, but behold oppression; for Righteousness, but behold a cry." And v. 16.)

But the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in Righteousness."

Read the same prophet (10: 2 and 16: 3, 5,) who had declared in the beginning of his prophecy (1: 27,) "Zion shall be redeemed

with Judgment and her converts with Righteousness." (Ecl. 3: 16.) "I saw the place of Judgment, that wickedness was there; and the place of Righteousness, that iniquity was there." But says Micah, 3: 1.

"Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel: Is it not for you to know Judgment?" i. e. to have fellowship, be conversant with the Judgment as made known to priests from above the mercy-seat.

Corresponding to the foregoing are the words of Christ. (Mat. 23: 23.)

"Woe unto you, scribes and Pharisees, hypocrites; for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, Judgment, mercy and faith."

All will perceive that, in no instance above, does Judgment stand for condemnation to punishment; for those characters were all forward to condemn and punish others.

Let us consider the charge of the Lord against Job (40: 8,) "Wilt thou also disannul my Judgment?" i. e. blot out my righteousness? "Wilt thou condemn me that thou mayest be [appear] righteous?"

2d. Judgment in a somewhat varied sense. The Reader will observe that, in Isa. 69, the prophet makes the wickedness of Israel his theme from V. 2 to the 9th, "Therefore is judgment far from us, neither doth justice overtake us."

Here, too, judgment seems not to retain its more common sense, as used at the present day. 1st. Determination, decision or opinion in one's own mind. 2d. Punishment or sentence of condemnation, for it was because they were wicked that judgment was far from them, when, had it been used in this case for condemnation, that would have been the very reason why judgment should have been near to or even upon them.

Neither is justice used in the sense in which we speak of justice overtaking a man, as a thief or a murderer; but this sentence is evidently parallel to what was said of judgment in the foregoing of the verse. Again (v. 14.) "Judgment is turned away backward, and justice standeth afar off."

In the Reflector of March 1, I considered judgment to stand here for "the ministrations of judgment on the part of the priests; and I now conceive the priests to have been guilty for want of it; if so, it is to be discovered from the context, and not from the word judgment, which with the rest of the sentence, on a second look, I think, must constitute a parallel passage with the words following it, namely, "and justice standeth afar off." Both phrases being employed to show the distance the people were separated from God and from his blessings, and that, too, because truth is fallen in the street, and equity (justice) cannot enter."

v. 15, "Yea truth faileth, and he that departeth from evil, maketh himself a prey; and the Lord saw it, and it displeased him that there was (on the part of man) no (ministrations of) judgment." (v. 16.) and he said that there was no man (i. e. days-man or mediator,) who could deliver Israel from his iniquity or redeem him from his sins. "Therefore, his own arm" (the arm of the Lord) brought salvation unto him," &c. Reference, as may be seen from the verses following, is here had to the gospel salvation by Christ.

In all cases, where, on the part of God, judgment, justice, salvation, or answers of peace and blessings, is said to be turned backward or to be afar off, it must be on account of the wickedness of the priests who enter the tabernacle to make intercession and atonement or bear judgment, or on account of the sinfulness of those who have brought offerings, or the hypocrisy of both united. Therefore it is written, (Prov. 15: 8) "the sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is his delight."

"And when Saul" (after having become disobedient to the commands of God) "inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets," (1st. Sam. 28: 6.)

3d. I would call the Reader's attention to Ps. 1: 5, supported by Isa. 1: 12, which evidently refers to the same service.

"Therefore the ungodly shall not stand in judgment, nor sinners [stand or minister] in the congregation of the righteous, for the Lord knoweth (or hath fellowship only with) the way of the righteous."

This view is sustained by Isaiah (1: 2-12) who having portrayed the wickedness of Judah and Jerusalem, exclaims—"who hath required this at your hand, to tread my courts?"

Let it not be inferred from this view that sinners shall be justified before God; for, "tho' hand join in hand, the wicked shall not go unpunished." I only speak of and urge the purity of the Priest's office; and let those who now minister in holy things, consider how pure their hands should be, who bear the vessels of the Lord.

"Above all things, Truth beareth away the victory." NATHAN.

PROSCRIPTION IN THE CHURCH OR SOMETHING LIKE IT.—Mr. E. W. Godwin, a member of the Methodist Episcopal church, at Auburn, N. Y., was recently expelled on account of his Abolitionism! The testimony is given in Zion's Watchman by which he was tried, and strange to tell, this infatuated man was represented as being guilty of talking and praying against slavery, in opposition to the decision of the conference! What a rebel!

Lewis Tappan of the Presbyterian church has also been tried for his abolitionism.—Both of these trials have been characterized for their informal and unjust proceeding. Yet, in the face of such doings, in numerous places through the country, the question is often asked, What has the north to do with slavery? With more propriety it may be asked, What has it not to do with slavery?

The north at this rate is fast becoming enslaved in both church and state.—*New Lisbon Aurora*.

MISCELLANY.

From the United States Gazette.

A MONUMENT TO A MOTHER'S GRAVE.

The death of a friend who never spared a fault of my character, nor found a virtue over my mind, which no previous deprivation had produced. I remember how sceptical and heart-smitten, not heart-broken, (the broken heart always believes,) I stood at his grave, while the clergyman touched too little on his virtues, and spoke with a humble confidence, that he would spring from the tomb to an immortality of happiness; and suggested the promises of scripture, and argued with logical precision, from texts and analogies, that my friend should rise from the dead. Despondency is not more the child than the parent of unbelief, deep grief makes us selfish, and the naturally timid and nervous lose that confidence in promises, including their own particular wish, which they yield to them, when the benefits of others are alone proposed. A little learning is dangerous in such matters; we suffer a mental argument, upon the probability of an event which we so much desire, to displace the simple faith which would have produced comparative happiness. Those who have contended with, and at length yielded to this despondency, alone know its painful operation.

Occupied with thoughts resulting from such an unpleasant train of mind, I followed into a burying ground, in the suburbs of the city, a small train of persons, not more than a dozen, who had come to bury one of their acquaintances. The clergyman in attendance was leading a little boy by the hand, who seemed to be the only relative of the deceased in the slender group. I gathered with them round the grave, and when the plain coffin was lowered down, the child burst forth in uncontrollable grief. The little fellow had no one left to whom he could look for affection, or who could address him in tones of parental kindness.—The last of his kinsfolk was in the grave, and he was alone.

When the clamorous grief of the child had a little subsided, the clergyman addressed us with the customary exhortation to accept the admonition, and be prepared; and turning to the child, he added; "She is not to remain in this grave forever; as true as the grass which is now springing with the frost of the season, shall spring to greenness and life in a few months, so true shall your mother come up from the grave to another life, to a life of happiness, I hope." The attendants shivered in the earth upon the coffin, and some one took little William, the child, by the hand, and led him forth from the lowly habitation of his mother.

Late in the ensuing spring, I was in the neighborhood of the same burying ground, and seeing the gate open, I walked among the graves for some time, reading the names of the dead, and wondering what strange disease could snatch off so many younger than myself, when recollecting that I was near the grave of the poor widow, buried the previous autumn, I turned to see what had been done to preserve the memory of one so utterly destitute of earthly friends. To my surprise, I found the most desirable of all mementos for a mother's sepulchre, little William was sitting near the head of the now sunken grave, looking intently upon some green shoots that had come forth with the warmth of spring, from the soil that covered his mother's coffin.

William started at my approach, and would have left the place; it was long before I could induce him to tarry; and indeed I did not win his confidence, until I told him that I was present when they buried his mother, and had marked his tears at the time.

"Then you heard the minister say, that my mother would come up out of this grave," said little William.

"I did."

"It is true, is it not?" asked he, in a tone of confidence.

"Most firmly believe it," said I.

"Believe it," said the child, "believe it, I thought you knew it. I know it."

"How do you know it, my dear?"

"The minister said, that as true as the grass would grow up, and the flowers bloom in spring, so true would my mother rise. I came a few days afterward, and planted a flower seed on the grave. The grass came green in this burying ground long ago; and I watched every day for the flowers, and to-day they have come up too, see them breaking through the ground; by and by my mammy will come again."

A smile of exulting hope played on the features of the boy; and I felt pained at disturbing the faith and confidence with which he was animated.

"But my little child," said I, "it is not here that your poor mother will rise."

"Yes here," said he, with emphasis, "here they placed her, and here I have come ever since the first blade of grass was green this year."

I looked around and saw that the tiny feet of the child had trod out the herbage at the grave side, so constant had been his attendance. What a faithful watch keeper! what mother would desire a richer monument than the form of her only son bending fearful, but hoping, over her grave?

"But William," said I, "it is in another world that she will arise." And I attempted to explain to him the nature of the promise which he had mistaken. The child was confused, and he appeared neither pleased nor satisfied.

"If mammy is not coming back to me, if she is not to come up here, what shall I do, I cannot stay without her."

"You shall go to her," said I, adopting the language of the Scripture; "you shall go to her, but she shall not come again to you."

"Let me go then," said William, "let me go now that I may rise with mammy."

"William," said I, pointing down to the plants just breaking through the ground, "the seed which is sown there, would not have come up, if it had not been ripe; so you must wait till your appointed time, until your end cometh."

"Then I shall see her?"

"I surely hope so."

"I will wait then; but I thought I should see her soon, I thought I should meet her here."

And he did. In a month, William ceased to wait; and they opened his mother's grave, and placed his little coffin on hers, it was the only wish the child expressed in dying. Better teachers than I had instructed him in the way to meet his mother; and young as the little sufferer was, he had learned that all labors and hopes of happiness, short of Heaven, are profitless and vain.

"INSTRUCTION OF SLAVES."

It is cheering, while so much apathy prevails in the midst of New England Baptists, to see one Baptist in Virginia manifest some concern for the spiritual interests of the benighted Slaves. The Editor of the *Religious Herald* has done himself substantial honor by pleading "while we send the words of life to Burmah and the Indians, we should not forget the poor negro at home." Well does he call the slave "poor." Robbed of every thing, even of himself and of the Bible (for "to most of them the Bible is a sealed book"), can a human being be more "poor"? And yet many shudder at the thought of having the slaves emancipated, lest the master should be made "poor" by it. Shame! O Shame!! But read the Herald.

"The claims of this class of our population, upon us for the instruction of righteousness, are perhaps next to those of our children. As human beings, the commission of our Lord requires us to preach the gospel to them—not in Hebrew or Greek, or what is almost the same thing to them, in the English of refined and intelligent men, but in the plain, child-like style adapted to their unlettered minds. But as members of our families, as dependent upon us for the supply of their physical wants, as subjects of our authority, and regarding our instructions with habitual deference, as excluded from instruction by the necessity of guarding against the efforts of misguided zealots, does not the finger of God point them out as our peculiar and especial charge?—Here is a field in which every Christian may be a missionary; the humblest child of God, with no book but the Bible, no theme but salvation, may call his household about him, like Abraham of old, and in the simple language of the heart, tell them of the love of God, and the duty of man. We would not depreciate foreign missions. No. Let the servants of the cross go on in their glorious work; let them plant the standard of the Redeemer on the borders of the earth, and carry the tidings of peace, to its remotest inhabitant; but let us remember that the apostles were commanded to preach the gospel beginning at Jerusalem, where were their friends, their kindred, their servants, perhaps; and while we send the words of life to Burmah and the Indians, let us not forget the poor negro at home, who looks to us as well for spiritual, as for bodily food and clothing. It will be good both for the master and the man; it renders the one more industrious and obedient, the other more indulgent and forbearing; it will endear and strengthen the attachment which even now generally exists; above all, it will be doing God service, and advancing the best interest of our fellow-man."

It is not sufficient merely to require the attention of the servants at family worship; the same exposition of Scripture, and the same prayers, will not suit the family and the servants. Let there be special seasons set apart, at which the master will meet his servants alone, when they are not oppressed with fatigue or drowsy from early rising, and let him read the Bible to them, and explain every word that can present the least difficulty to their rude understandings; let him pray with them and for them, and as they progress in knowledge, let him give them stronger food, and God will bless his efforts, and he will be numbered with those who turn many to righteousness, and who shine as the stars for ever and ever.

And for the public instruction of our slaves—cannot each pastor give every month one plain, simple discourse, to the colored brethren and friends? And will not each church spare them that much from their own multiplied privileges? Cannot each church appoint two or three of its members, who are most "apt to teach," that they may read and explain the Scriptures to them every Sabbath or every alternate Sabbath? And would not this be an excellent school to develop the gifts of brethren, and prepare them for the ministry? Brethren, let us beware lest we be numbered with those who know the Lord's will but do it not. It is our duty to build up our colored brethren in our most holy faith, to provoke them to good works and to aid them as much as we can, in their Christian walk. It is our duty to teach our slaves the words of eternal life, in simplicity and affection. To most of them, the Bible is a sealed book; and most of the sermons they hear are beyond the range of their humble ideas, and limited language, and afford only here and there some faint glimpses of the truth.—Brethren, if we give them not the words of life, who will? If they perish in darkness, to whom will God impute their doom but to us?—*Religious Herald*.

HINDOO FANATIC.—A wretched fanatic now in Bombay, took a little slip of the tulsi tree, planted it in a pot, placed it in the palm of his left hand, and held it above his head, in which position it has remained for five years. The tulsi has grown into a fine shrub. The muscles of the arm which support it have become rigid and shrunken—the nails of the fingers have grown out, and they curl spirally downwards to a great extent; yet the wretched devotee sleeps, eats, drinks, and seems quite indifferent to his strange position, having lost his remembrance of pain in public apostasy.

U. F. Linder, the bloated tippler who led on the mobocratic crew that consummated the death of Lovejoy at Alton, is said to have joined a temperance society.

From the Emancipator.

PHILADELPHIA, May 17, '36.

Brother Leavitt.—Yesterday, I attended the opening of the (old school) General Assembly, and heard Mr. Plomer's sermon. It was written out, and read from the manuscript. As a composition, it was chaste; the conception was good; and, as a whole, I think it was a superior production. He recommended moderation—a thing not often observed in antislavery church broils, by the triumphant party. It seems strange to hear how southern ministers tell of oppression; they speak of the oppressor, as if he was either a mere abstraction, or the inhabitant of every land but their own; of wrong and injustice with as much sang froid as if they never perpetrated it themselves on the poor negroes, or were not the apologists of those who do.

This morning, at the General Assembly of the New School, the committee on overtures reported the slavery question among others.—No small consternation is excited. On my way to the meeting I met one of the D. D.'s of this city, who has just come from hearing the discussion on a motion to postpone the subject to next Tuesday. He was a good deal moved—and went so far as to say, that if the slavery question was to be acted on by the New School here, with his congregation would at once cease their connection with it. When I arrived at the meeting the question had just been taken to postpone till Tuesday—when it is to be hoped a great battle will be fought (for the adversaries are fierce and determined) and a great battle won by the friends of righteousness and freedom.

Surprising efforts are being made to persuade the anti-slavery members—just to pass by the question this year—just to let the body become organized; and put on an embodied character—and that, in due time, it will be taken up and disposed of with effect. At this time, just to put off now, that they may be in a crisis. By this cry, I fear, some of our friends have already been beguiled. But others with whom I have conversed, I am sure have not. They know that many of the soundest parts of the Church are only waiting to see what action the New School will take on the subject of slavery, to decide what course they will take. They will make those who appear to be more the friends of organization than of the cause of righteousness, take their course—either for the North and liberty, or for the South and slavery. Such men as Stewart and Rankin and Gale, and others whom I might mention, will not be misled by the cry, that this is not a proper time for introducing the subject into the Assembly, for decision. They will not be frightened by the cry already put forth by the leading southern members, in the discussion today, that slavery must not be discussed there. The friends of the slave occupy a most responsible station in this now body. Now is the time for them to act with clearness. At the very outset of the organization it is best to settle all dissentious questions, if they would hereafter live in harmony. It would be far better, in my judgment, for the New School to be broken into fragments at once, and be prevented from organizing at all, than for slaveholders, for a moment, to find in a covert from the coming indignance of the Christian world. I look with great interest to what may be done next Tuesday.

An "interlocutory" meeting on the slavery question is to be held between this and Tuesday. Yours, truly,
JAMES G. BIRNEY.

PHILADELPHIA, May 22, 1836. P. M.
DEAR BROTHER LEAVITT.—Being here to attend to my appeal to the N. S. General Assembly, (which is assigned for consideration to-morrow, after being reported by the Judicial Committee, who were unanimous in favor of taking up the appeal for decisive action) I will write you a few lines respecting the discussion on the subject of SLAVERY in the Assembly this forenoon.

The subject came up on a motion to have the several memorials on the subject of slavery read. After considerable discussion—and the rejection of motions to postpone the subject—it was resolved that the memorials be read.—They were read in an admirable manner by brother Cox and Alvan Stewart, when the Assembly resolved to have an interlocutory meeting, and exchange their minds freely on the subject. Rev. Dr. Hill of Va., wished to read some documents, he said, on the subject; and leaving given he read several passages of scripture, viz. 1 Cor. 7. ch. 20. Eccl. 4. ch. 4. in part. Eph. 5. ch. in part. Titus, 2. ch. 9th verse, Paul to Philemon, &c.

In reading from Col. the doctor made a mistake that excited a smile over the whole Assembly. He began as follows: "Masters give unto your servants that which is just and equal," &c. The doctor perceiving a general smile, said, "I have not begun exactly at the place I intended," and then began to read from the previous chapter, "Servants, obey in all things your masters according to the flesh," &c. At another time also Dr. Hill occasioned a similar smile in the Assembly. After reading 14 verses in the Epistle to Philemon he stopped, when some one called out, "Read the next verse." The doctor read it—"But without thy mind I would do nothing," &c. Some one exclaimed, "read the two next. The doctor read,—"not now as a servant, but above a servant, a brother beloved, &c."

Before the discussion took place, Rev. Mr. Williston led in prayer. Rev. Mr. Graves wished that the whole subject should be left to the presbyteries. Rev. Mr. — wished a resolution could be adopted of a general nature, fearing further action on the exciting subject would divide the Assembly. Rev. John Rankin made a neat argumentative and admirable reply to Dr. Hill. The meeting adjourned at 3 o'clock, P. M., when the subject will be further discussed.

A large number of persons of both sexes, attended to hear the discussion, and it was pleasant to see the deep interest taken in the subject by the assembly. It is evident that their minds are full of the subject, and it was acknowledged all round, that some action must be taken upon it.

Truly yours, LEWIS TAPPAN.

PENNSYLVANIA BAPTIST STATE CONVENTION. This body held its anniversary in Philadelphia, April 25th. Its operations during the past year appear to have been successful, and it has now 10 ministers and missionaries in the field, by whose labors 75 have been gathered into churches since last June, and two new Churches have been constituted. The amount of the Convention's receipts is \$1,303 35—expenditures, \$969 00.

We are happy to learn, that there is, now in progress, a very interesting revival of religion in both the Baptist churches in Parsonfield. We are greeted with similar intelligence, from many parts of the State.—*Zions Advocate and Eastern Baptist*.

DR. ISAAC P. VAUGHAN, whose trial we lately noticed as in progress before the Chesterfield, Va. Superior Court, for the murder of Walter H. Pleasants, has been acquitted.